PERSIA
THE LAND OF THE MAGI

SAMUEL K. NWEEYA M. D.

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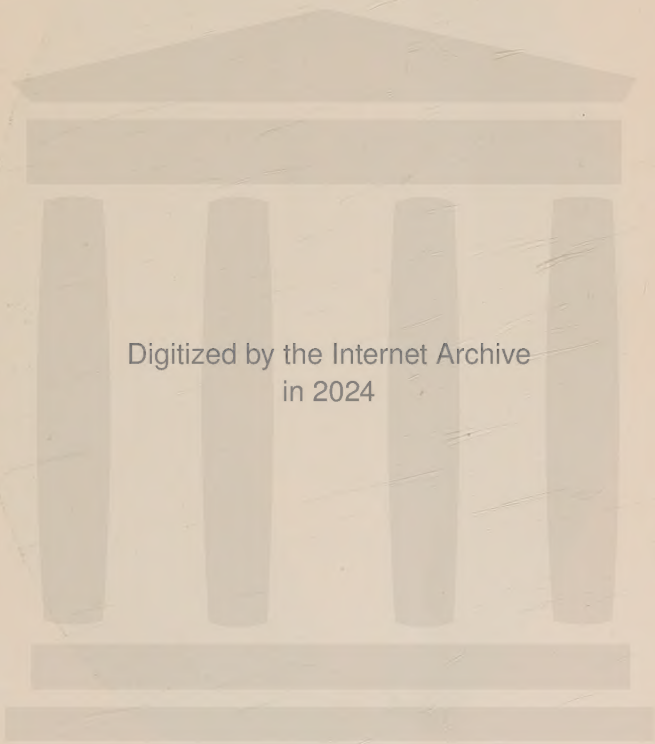
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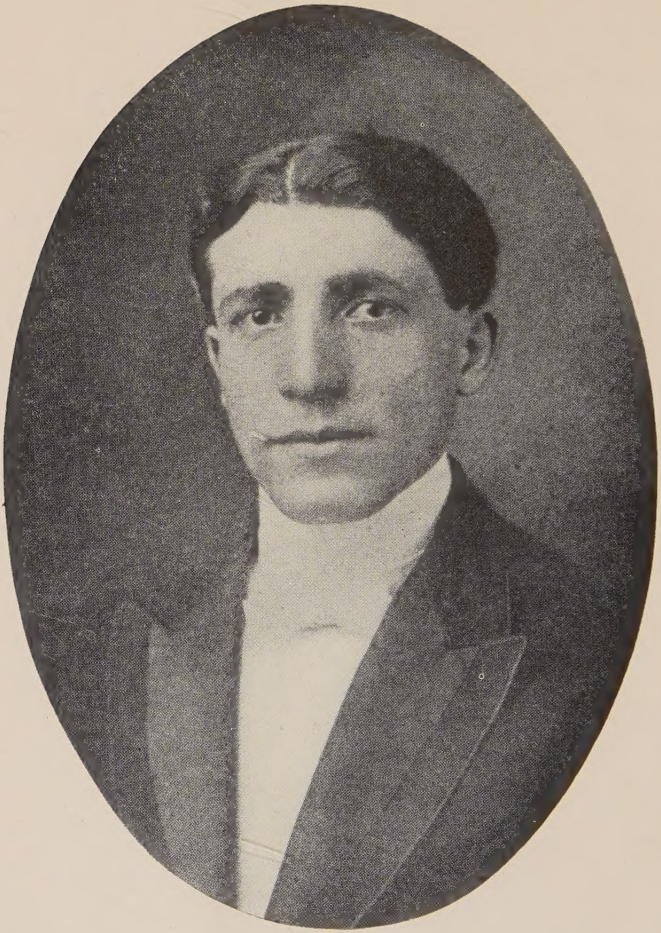

Samuel K. Nweeya, Ph.D., M.D.

PERSIA

THE LAND OF THE MAGI

OR

THE HOME OF THE WISE MEN

An Historical and Descriptive Account of Persia from the Earliest Ages to the Present Time; with a Detailed View of its People, their Manners, Customs, Matrimony and Home Life, Religion, Education and Literature, Textile and Contemporary Arts and Industries, the King, his Court, and Forms of Punishment, Including Afghanistan and Beloochistan.

COMPLETED IN ONE VOLUME

DECORATED WITH MANY ILLUSTRATIONS AND A MAP

BY

SAMUEL K. NWEEYA, PH.D., M.D.

Winston Building, Philadelphia, Pa.

URMIA CITY, PERSIA

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DEDICATED TO

MY FRIENDS IN AMERICA AND ALL WHO DEVOTE THEIR TALENTS AND TIME TO THE UPLIFTING OF THEIR FELLOW-MEN:

To fail and fall is the fate of all men;
To rise and succeed is their common victory;
To claim exemption from the common lot of humanity, a proof of pride and vanity;
To extend mercy and help, the evidence of a great soul:
Therefore let such as read and errors detect
Either ignore, conceal or correct,
Rather than reveal to revile:
For he is wise who is lenient
And from his brother's failings averts his eyes;
Being loath to hurt and harm
Meeting bane with balm.

Wa's Salam.
(That is all.)

SIXTH EDITION—REVISED.
September, 1916.

This book will be sent to any part of the world.

Address,

SAMUEL K. NWEEYA, PH.D., M.D.,
Winston Building, 1006–16 Arch Street,
Philadelphia, Pa., U. S. A.

INTRODUCTION.

DEAR READERS: In presenting to you this volume on his native land, the author wishes to say that in undertaking to describe so extensive and celebrated a region as the Persian Empire, he is by no means insensible to the difficulty of the task on which he enters. The subject is wide and intricate, while the sources of information are frequently imperfect, or obscure; but it has been his study by adopting a distinct arrangement, and by consulting the best authorities, to present his readers with a correct and complete picture of that interesting portion of Western Asia.

Being a native and personally acquainted with many parts of the country, he has availed himself of the observations of the greater number of modern travelers, both to correct his own opinions and to supply additional facts, in describing: Persia—Its history. Political character of the Persian Empire. The King, his Court and his Palace. Civil and Criminal Law. Account of the provinces of Persia. The antiquities of Persia. Its people, home life, customs, and matrimony; the Mohammedan religion, its Bible and its priesthood; a discourse on the Arabs and their prophet; also Kurds, Babis and their Bible (Babism is a new religion uprisen from Mohammedanism); a full de-

scription of the Magi, or Parsee, religion and the Wise Men of the East. Literature of Persia. Mystical interpretations of Koran and metaphysical conception of God according to Sufis Philosophy; Textile and Contemporary Arts and Industries; a description of the Nestorians and the medical mission in the East, including Afghanistan and Beloochistan.

Should it entertain you and your children, should it arouse in you a deeper interest in humanity and should it prompt an earnest prayer on our behalf to the ever-present God and Father, whom we all try to love and to serve, then its object is accomplished.

SAMUEL K. NWEEYA, PH.D., M D.,

Winston Building, 1006–16 Arch Street,
Philadelphia, Pa., U. S. A.
September, 1916.

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OFFERINGS OF THE WISE MEN.

"Let them offer gold to Him as king—for gold is the tribute paid to kings. Myrrh also, as suited to His Humanity, shall they offer.

"Frankincense shall they offer in honor of His divinity—for this is the symbol of sacrifice to God and He shall indeed be the God of Gods."—*Zoroaster.*

"And when they had opened their treasures, they presented unto Him gifts, gold, and frankincense, and myrrh." —*Matt. 2:11.*

TRANSLATION OF THE PASSPORT.

In the name of the Kingdom and His Majesty Shah-in-sha, of Persia.

"This is to certify that Samuel K. Nweeya, a citizen of said Kingdom, wishes to travel in and out of the Kingdom and that he is free to do so and is commended to the courtesies of its officials here and elsewhere in the world."

Signed and sealed this 19th day of Jama-di-Al-Aval, Anno Hejira, 1310.

NASREDDIN,
Shah of Persia.

MUZAFFER-ED-DIN,
Crown Prince of Persia and Governor of Azerbaijan.

Tabriz, Persia.

PERSIAN PASSPORT.

CHAPTER I.

PERSIA, POLITICAL DIVISIONS, PHYSICAL GEOGRAPHY, CLIMATE, RIVERS AND LAKES, SETTLERS, INHABITANTS, CITIES, GOVERNMENT, TRADE AND HISTORY, THE SHAH AND HIS COURT, THE CIVIL AND CRIMINAL LAW, EXECUTION, THE PALACE.

PERSIA, commonly called by natives Iran, is a kingdom of West Asia, between latitude 25° 40′ to 39° 50′ N., and longitude 44° 20′ and 61° 35′ E.

Of all the mighty empires which have flourished in the East, that of Persia is undoubtedly one of the most remarkable and the most celebrated. Enduring through a succession of vicissitudes almost unparalleled for more than two thousand five hundred years —by turns the prey of foreign enemies and the sport of internal revolution, yet ever subjected to despotic rule—alternately elevated to the summit of glory and prosperity, and plunged into misery and degradation, —she has, from the earliest period of her existence, either been the throne of the lords of Western Asia or the arena on which monarchs have disputed for the sceptre of the East. Poor and comparatively limited in extent, the more warlike of her sovereigns enriched themselves and enlarged their dominions by the most brilliant conquests; while under timid and pacific princes not only did her acquisitions crumble away, but her own provinces were frequently subdued by bolder and more rapacious neighbors. Thus her boundaries were continually fluctuating with the characters of her monarchs. But it is not so much our object to

write the history of the great Persian empire, as to give an outline of the annals of the country properly so called, and to place before the reader a description of its most remarkable features. As its natural limits this kingdom has on its north Russia and the Caspian Sea; on the east Afghanistan and Beloochistan; on the south the Arabian sea and the Persian Gulf, and on the west the Turkish Empire and Mount Ararat. Its territory, extending nine hundred miles east to west and seven hundred from north to south, embraces an area of about six hundred and thirty-eight thousand square miles. It is divided into thirteen provinces, viz., Ghilan, Mazanderan, Astrabad, Ardelan, Kauzistan, Fars, Laristan, Kerman, Irak, Azirbijan, Mekran, Seistan, Kharasan.

Persia may thus be described as consisting of an extensive central plateau, occupying at least three-fourths of the whole surface; a series of mountain chains encircling the plateau on all sides except the east, and an outer border, of more or less width, consisting for the most part of gentle slopes, low valleys and level plains. The eastern part of the plateau forms the great deserts of Khorasan and Kerman, and is one of the most desolate regions of the globe. Towards the west the plateau improves in appearance. Saline incrustations are there of less frequent occurrence; the quality of the soil improves, and the surface, being both diversified and more broken by lofty heights, obtains more moisture, and can be successfully cultivated. This, indeed, holds true generally in regard to the interior edges of the plateau, where the mountain ranges begin to rise, tracts of considerable fertility extending along their bases, and to some dis-

PERSIA, AFGHANISTAN, BALUCHISTAN AND TURKEY IN ASIA.
Four hundred miles to an inch.

tance up their slopes; but it is only on the outer edges of these slopes, and downwards towards the plains, that a rich, varied and magnificent vegetation is found. This, however, does not apply to the southern mountains; which, approaching close to the Persian Gulf, leave only a narrow tract, with a southern exposure, and so extremely hot as not only to wither up the plants but to be scarcely fit for human habitation, and applies only in part to the plains of the west, where moisture is often in excess and forms extensive swamps, from which pestilential vapors arise, but holds particularly true of the valleys and plains which have a northern exposure and slope towards the Caspian.

Mountains.—The principal mountains are the Elburz, in the north; the Kohrud; the Shrimran, near Teheran; and the mountains of Kurdistan, Fars (or Faristan), Laristan and Ararat, the highest peak of which is Mount Ararat. The central plateau has a general elevation of 2,000 to 3,000 feet, and is constantly crossed by ranges of mountains.

The plains of Persia are very fertile and well watered. They produce different kinds of grains, such as wheat, rice, barley, millet and maize. In Southern Persia sugar corn is grown. Cotton, silk, tobacco and opium are extensively grown. Ten million pounds of cotton, eight million pounds of wool and one million two thousand dollars' worth of opium are yearly exported. Of the fruits, there are such as grapes, apricots, pears, peaches, almonds, apples, pomegranates, oranges, lemons, mulberry, melons, eda or Singion date, fig, cherry and plum, nuts and all kinds of garden vegetables, and a great variety of herbs. Flowers, both cultivated and wild, flourish in beauty and great variety.

Animals of the temperate zone, domestic and wild, are also found here. Trout are abundant in the mountain streams, salmon and other fish in the Caspian Sea. As birds of prey may be enumerated eagles, vultures, hawks, and falcons of several sorts, with kites and crows in abundance; and Mr. Pottinger mentions that he observed magpies at Kelat of Beloochistan. Among winged game are bustards, termed by the Persians ahoobarras, together with a smaller species of the same bird, red-legged and common gray partridges, with a smaller sort rather resembling the quail. The *towee* or desert-partridge, also called bogra kara from its black breast, abounds in all the plains. Pheasants, called karagoul, are numerous in Mazunderan and Astrabad. Storks, herons, wild ducks, plovers, and lapwings, snipes, and divers, occur in spots suited to their respective habits. Pelicans are seen in the wilderness; cormorants, curlews, and other sea-fowl frequent the shores of the gulf, and, with sea-eagles and other species, are most abundant on the banks of the Caspian Sea. The forests which fringe that sheet of brackish water are vocal with a variety of those singing-birds common to Europe; among which it would be unpardonable to omit the blackbird, the thrush, and the nightingale, which delight the ear with their evening song from the thickets of roses that embellish every garden.

The mineral resources of Persia consist of iron, lead, copper, mercury, arsenic, sulphur, asbestos, mica, coal and manganese. Gold dust is also found in the Jugarai River, and near Rushire in the Naptha Springs. The pearl fisheries in the Persian Gulf and the turquoise mines in Korassan are the richest in the world.

The animals are oxen, buffaloes, camels, mules, horses, donkeys, sheep, goats, lions, tigers, leopards, wolves, panthers, jackals, boars, foxes, cats and parish dogs. The buffalo is used to draw loads, to plow and to give milk twice a day. Sheep are milked and cheese is made from the milk. There is no hog in Persia. Nothing is more abominable to the Mohammedans than a hog. They hate a hog as they do the evil one.

There is no people, perhaps, who is better entitled to the appellation of "a nation of horsemen" than the Persians; and in no country, not even in England, where so much science and expense are lavished upon the stable, is greater attention paid to the management of their horses. There are various breeds in Persia; but the most esteemed are those of the Turkoman tribes, when duly mingled with Arab blood.

The price of the finer horses in Persia varies, of course, according to size or beauty, but principally according to breed. It may be held to range from $250 to $1,500 and even $2,000; though none of high blood can be procured for less than $500. The common horses of the country, among which some prove excellent, may be purchased at from $75 to $200.

The Persians do not deform their horses by cutting their tails; but, by knotting them up in a peculiar manner, they shorten them, so that they do not incommode their riders. The harness is simple and generally plain; the saddle, which by a European would be held as neither comfortable nor convenient, rises high above the horse's back, and is generally adorned with a demi-peak mounted in gold or silver; the stirrup-iron on which the foot rests is sharp, and answers the purpose of a spur; and the bridle is but a single rein

attached to a powerful bit. Ornaments are often suspended under the throat and above the forehead; while silver chains are sometimes twisted around the animal's neck. The led horses, or yedeks, which always form a principal part of a great man's retinue, have their saddles covered with very gay cloths, one of which is generally spread on the ground to sit upon.

The climate is made up of various varieties. In the north, about the Caspian Sea, it is quite cold, and in the south, around the Persian Gulf, it is very hot. "My father's kingdom," says the younger Cyrus to Xenophon, "is so large that people perish with cold at one extremity while they are suffocated with heat at the other,"—a description the truth of which can be well appreciated by those who, having gasped for a season on the burning sands of the Dushtistan, have in one short month been pinched by the numbing cold of the northern provinces. The extremes of heat and cold are most sensibly felt on the central plateau, where the winter is as rigorous as the summer is hot. The dryness of the atmosphere, however, makes the air generally pure and the sky cloudless. The shores of the Persian Gulf are scorched up in summer by a burning heat, and become so unhealthy that all the inhabitants who have the means abandon them, and retire to the adjacent mountains. On the south side of the northern mountain ranges snow falls early in November. In such situations, as at Teheran, ice is seen up to the middle of March; cold winds from the north prevail in April, and even during summer great and sudden changes of temperature are not uncommon. On the north side of the mountains, in the plains of Ghilan and Mazanderan, the climate is like that of a

tropical region, in which a dry and a rainy season regularly alternate, and vegetation has a luxuriance not often met with in much lower latitudes. At the center plateau it is very good, and is pronounced to be remarkable above that of all other countries for its purity and dryness. It comes with healthful regularity.

Rivers are very few and small, and not navigable. The chief are the Krun, flowing to the Euphrates; the Zenda-rud (river of life), flowing through Ispahan and afterwards lost in the desert. Great deserts abound everywhere; some are encrusted with salt, the worst being 500 miles long and 200 miles wide. Throughout the central plateau the total absence of running water is apparent. From the southern slopes of the mountain ranges, which rise from its northern edge, much water, partly the product of perpetual snow, necessarily descends in numerous streams, which soon reach the borders of parched and sandy deserts, and are immediately absorbed. The northern slopes are so near the basin of the Caspian, to which they all belong, that the water which they supply, though often in such excess as to inundate the plains below, has too short a course to allow it to accumulate into rivers. The principal exception is furnished by the Saeid-Rood or White River, which, rising in the mountains of Koordistan, has found, or worn for itself, a channel, generally several hundred and sometimes 1,000 feet below the general level of the table-land in which the first part of its course is performed, then bursts its way across the mountains of Masula, into a long valley interposed between two of its ranges, and finally works its way to the Caspian, across the Elburz, at the celebrated Rudbar pass, after a course of about

350 miles. Most of the fresh-water lakes are situated in the province of Mazanderan. The salt lakes are few in number, but remarkable for their magnitude; the largest, Lake Urmia (Shahu), in the western part of the province of Azirbijan, is 89 miles long and 25 miles wide, and its water is much saltier than that of the ocean. This lake, though generally shallow, is safely navigated by vessels of considerable size.

Persia was first settled by Elm, son of Shem, who was the son of Noah. It is supposed that Cherdorloomer, who lived in the time of Abraham, was one of the early kings. Here we have the tomb of Daniel the Prophet, and other prominent men of ancient times. Here also are the sepulchers of Mordecai and Queen Esther.

Five hundred years before Christ the fire-worshipers established their religion. The ashes of their sacred fires, burning for centuries, have left many hills.

Six hundred and fifty years after Christ the Mohammedan and Arabic tribe came and abolished the fire-worship. They teach that there is but one God, creator of heaven and earth, and Mohammed is His prophet. Every soul not believing will be put to the sword. When the Mohammedans had thus established their religion they advanced into China. Thus, by the sword and general bloodshed the teaching of Mohammed was spread abroad.

In the regin of Cyrus the Great the inhabitants of Persia numbered about eighty millions. At present they are estimated at about fifteen millions, made up of the following nationalities and sects: Zoroastrians, 15,000; Jews, 15,000; Nestorians, 25,000; Armenians,

50,000. The remainder are all Mohammedans, made up of Kurds, Arabs, and Persians.

The chief cities of Persia are Teheran, the capital; Tabreetz, Mishid, Ispahan, Yezd, Kermanshah, Hamadon, Urmia, Burfrush, and Kashan. Also in Persia there are many interesting ruins of ancient populous and celebrated cities—for example, Persepolis, Shahpur, Istakhar, Shushan, Homadan, etc. The monuments and inscriptions found at some of these places form a highly interesting study.

The government of Persia is a pure despotism, the King possessing absolute authority over the lives and property of the people. He appoints governors to each of the States. The standing army consists of 200,000 men, of which only 50,000 are well disciplined infantry, 10,000 artillery, 10,000 irregular cavalry and a few thousand irregular infantry and guards. The officers in the army are, for the most part, ignorant and inefficient, while the soldiers are intelligent, sober, obedient and capable of enduring great fatigue.

The trade of Persia is nearly all with Europe. There are no railroads nor wagon roads. The means of travel is by foot or horseback, on narrow footpaths. Instead of express, they have burdens carried on the backs of camels, horses, mules, donkeys or oxen. Caravans of camels perform the great part of their journeys by night. Each caravan is composed of from one hundred to two hundred camels. These are under only a few leaders, for camels are very gentle. During nights while at rest the camels are let loose. Thieves do not steal them and wild beasts do not eat them. Thieves sometimes cut the straps that fasten the loads to the camels and roll the burdens down

steep chasms, when they afterwards secure the plunder. The marching caravan is like the marching of an army, so much tinkling of bells. Thieves come and attack a camel, the bells cease tinkling and the owner knows that something is the matter. These caravans exchange the products of Persia for muslin, leather skins, nankeen, china, glass, hardware, dye stuffs and spices. The great part of the commerce of Persia centers at Tabreez, to which are conveyed all the product of East Persia, Turkistan, Cabul, Beloochistan and India. European goods are brought to Tabreez by Constantinople and Trebizond.

Mr. W. Morgan Shuster, the American ex-Treasurer-General of Persia says: The trade of the entire northern half of Persia is wholly in the hands of Russian merchants. This predominance is strengthened by the medieval policy followed by Russia in refusing transit in bond to goods coming from Europe for consumption in Persia.

This privilege is accorded by nearly every other civilized country in the world, in the case of goods in transit through its territories, and is recognized by modern governments as both fair and necessary. The absence of such an arrangement in Russia renders it necessary for goods from Europe to be conveyed over long and often impassable or dangerous caravan routes from the ports on the Persian Gulf. The only alternative is for the British or other foreign exporter to suffer the handicap of paying the Russian customs duties and the delays and annoyances of the Russian customs officials for the mere privilege of transporting the goods through Russia in order to reach Northern Persia.

It is curious, however, that in carrying out even a high-handed and arbitrary policy of this kind Russia could not avoid making a blunder at some point. A year or so ago the government suddenly awoke to the fact that it was one of the signatories to the International Postal Convention, under which it is agreed that parcels sent by post should pass through Russian territory unopened and free of customs duties. Due to this oversight on the part of the Russian government the amount of foreign merchandise from European countries which is to-day passing into Persia by means of the parcels post, via Russia, is increasing rapidly, to the intense disgust and chagrin of the Russian officials and merchants.

Persia has suffered in many ways from the foreigner during the past thirty years. Her hands have been tied by treaties and stipulations, by loan con-

tracts, concessions and agreements, all signed by vicious and selfish rulers or ministers, that they might indulge in debauches abroad at the expense of their people and their national safety. Russia has been a constant panderer to the vices of the Shahs, plying the drunkard with rum that he might sign away his birthright. Concession after concession has been exacted by foreign interests until the resources of the whole country are so tied up that the government itself cannot develop them to any extent.

Starting with the famous tobacco monopoly of 1891, railroad grants, oil and mining concessions, and loans have followed in swift succession. If Persia seeks to develop herself, some decree of a former Shah is produced to show why she cannot do so. Claims to an unknown number of millions are filed against her. Russian subjects claim everything, and their government gives to their demands its official support and backing. One of Russia's principal objections to the proposed loan of £4,000,000 was that I would not agree to the Banque d'Escompte at Teheran (a branch of the Russian State Bank) exercising a supervisory control of the expenditures, a thing which would have been tantamount to telling Russia to conduct the Persian government.

When I assumed charge of the Persian Treasury, in addition to the banking overdraft of 440,000 tumans, the principal central and provincial administrations were unpaid for several months; the diplomatic representatives of Persia abroad had received no pay for years, and I was constantly in receipt of truly pathetic appeals from officials who were marooned in Europe, unable to get back to Persia because of their debts incurred for living expenses, and protected from arrest only by diplomatic immunity.

The credit of Persia abroad would have required many years to restore, but I was careful throughout the entire time that I was in charge of her finances not to put my name to any order or check unless I had funds to meet it on presentation. No check of the American treasurer-general was ever refused payment, and the Persians, on learning this, actually kept treasury checks instead of bank-notes, whereas any former order or obligation of the Persian government had been cashed or passed off, even at a discount, without an instant's delay. In the treasury under our charge was the only set of central books balanced exactly with the different banks with which the treasury transacted business, and a permanent record was kept of every receipt or disbursement. Persia never had this before—nor desired it.

Soon after taking charge I organized a Persian secret service, which did yeoman service in reporting frauds and occasional attempts at dishonesty by treasury employees. This service likewise kept me informed of the secret plans of the different officials of the government. (The government had not a penny in cash at the time I took charge. There was an unknown sum due on outstanding checks, drafts, treasury promises to pay, etc., all issued by previous ministers of finance. Despite the civil war which commenced in July, 1911, and required for extraordinary military expenditures alone more than 1,500,000 tumans, and despite the diminution in the revenues caused by the disorders throughout the empire, the banking overdraft of 440,000

tumans was paid, the necessary funds to conduct the government were furnished, payments were promptly met. The only extraordinary receipt during this time was the net proceeds of the Imperial Bank Loan, which, after liquidating the converted debt and other advances made on its credit prior to my arrival, amounted to about 2,000,000 tumans. On my relinquishing charge of the treasury on January 7, 1912, there was standing to the credit of the government in money and grain a balance of over 600,000 tumans, including the excess customs revenues up to January 13, 1912.)

The coinage system in Persia is simple. There are no gold coins in circulation. The standard coin is the kran, worth about $0.09, or less, according to the rate of exchange. Ten krans make a tuman, but there are no tumans in circulation, the largest coin being the two-kran piece.

The Imperial Bank of Persia (a British corporation) issues, under its charter, bank-notes redeemable in krans.

Until a comparatively recent date some of the provincial governments in Persia struck off very crude kran pieces which were little more than flattened balls of silver and alloy. The Imperial Mint at Teheran has antiquated and uneconomical machinery. It coined at the rate of about 700,000 tumans a month when running at full capacity.

The question of railroad development in Persia is a complicated one. Russia and England desire roads which would tend to carry out their strategical purposes, or benefit some particular class of trade, irrespective of the economic development of Persia as a whole. It is generally believed by impartial persons that the first main line which should be built should run approximately from Julfa (Russia) through Tabriz, Zindjan, Kasvin, Hamadan, Khoramabad, to Mohammerah on the Persian Gulf. This would be a north to south trunk line, would tap many of the richest sections of the empire and would greatly hasten Persia's economic development. It would have branches, such as from Kasvin to Teheran. It was my intention to have the Persian government declare its intention of building this line, in sections, and authorize loans for its construction and operation, by a syndicate whose capital should be purely private. There is little question but that such a line would be profitable, if properly managed. The other lines of which mention has been made will be built some day, but they are not so important at present.

(According to the customs statistics available, the total value of Persian imports and exports for 1900–1910 was 81,395,470 tumans, upon which the import and export duties collected were 3,634,032 tumans, or slightly less than 4½ per cent. Russia is credited with imports and exports amounting to 48,910,404—more than half the total. The rates of duty on Russian merchandise are exceptionally low. The principal articles of importation from that country into Persia are sugar, on which the rate of duty is about three per cent, and refined petroleum, on which the rate is about one-half of one per cent.)

HUSSIAN AHMED MIRZA,

The present Shah of Persia, who succeeded to the Crown after his father's dethronement under the title of Sultan Ahmed Mirza.

HISTORY.

According to the description of Persian geographers, when their country was in its greatest glory, its territory comprehended four seas—the Caspian Sea, the Black Sea, the Red Sea, and the Persian Gulf—and six great rivers—the Euphrates, Tigris, Araxes, Phasis, Oxus, and Indus. Passing over a series of fabulous dynasties, we arrive at that of the Achemenides, or Kaianians, which commenced about 720 B. C., and furnishes the first records which can be considered authentic. Shortly after this period, Persia appears to have been merely a province of the Assyrian empire, on the disruption of which it fell under the power of the Medes, B. C. 709. Dejoce, the founder of the Median monarchy, was followed at some distance by Cyaxares, whose successor was Astyages. With his dethronement, B. C. 560, the Median dynasty terminated, and the true founder of the Persian monarchy, one of the most distinguished characters of ancient times, appears upon the stage. Cyrus the Great having established his ascendency over the Medes, carried his victorious arms into the West, overthrew Crœsus, King of Lydia, and fulfilling a series of remarkable Scripture prophecies by the conquest of Babylon and its dependencies, extended his empire to the shores of the Mediterranean. An expedition against the Scythians proved fatal to him, B. C. 529, and he was succeeded by his son Cambyses, the most important event of whose reign was his conquest of Egypt. On his death, an impostor, pretending to be his brother Smerdis, mounted the throne; but shortly after, on the discovery of the fraud, was slain by the nobles,

who then gave the crown to one of their own number called Darius Hystaspes; who pushed his conquests into the East as far as the Indus. In the West, the lands of Asia proved too narrow for his ambition, and he passed over into Europe. Here, after making various conquests, he encountered the Greeks, by whom he was defeated on the field of Marathon. His successor, Xerses, having marched toward Greece at the head of the most gigantic armament which the world had yet beheld, first at Salamis and then at Platæa, met with even greater disasters than those which had befallen his predecessors, and with difficulty saved his life by almost solitary flight across the Hellespont. Greece now assumed the offensive, and after many years of struggle, almost always disastrous to Persia, a new conqueror appeared in Alexander the Great, and completed her downfall. The Macedonian empire was soon broken up by the death of its founder, and Persia, becoming only one of its fragments, was long passed from hand to hand among contending competitors. About B. C. 174 it fell into the hands of the Parthians, and was ruled by Mithridates I, under whom the Parthian power extended from the Indus to the Euphrates. Rome was now in her full career of conquest, and Parthia was well fitted both to tempt her ambition and try her prowess. The first direct intercourse between them took place B. C. 93, when Mithridates II sent an embassy to Sylla. In less than forty years after, war between them had commenced, and though by no means always to the advantage of the mistress of the world, the greater part of Persia was ultimately held as a fief of the Roman empire. Struggles for independence, however,

continued to be almost incessantly made in the times both of the Greek and Roman emperors, and Persia produced several native princes whose fame as warriors or improvers of their country is still held in lively remembrance. They belong to what is called the Sassanian dynasty, which commenced as early as A. D. 226, and continued, though under circumstances of greater or less depression, till 531, when it succeeded in surmounting all obstacles, and attained its highest prosperity under the celebrated Khosru-Nusherwan, who swayed the sceptre over realms scarcely less extensive than those which Persia possessed in the time of Xerses. At a pater period (A. D. 590–628), another Khosru, distinguished by the name of Khosru-Perwiz, after commencing his reign by a series of brilliant and extensive conquests, sustained a number of most disastrous reverses, and at last perished by the hand of his own son. The parricide was not long permitted to benefit by his crime; death overtook him six months after; and during the confusion which ensued a new party, destined to change the face of Persia and greater part of the East, appeared. The Arabs had now commenced their career of Mohammedan conquest, and by the decisive battles of Cadesia, A. D. 636, and Nehavend, A. D. 641, extinguished the Sassanian dynasty, and substituted that of the Caliphs; during whose ascendency, for the two subsequent centuries, the history of Persia becoming blended with that of Arabia and the other realms subject to these potentates, ceases to be national. This long period, however, did not pass away without vast changes, among which the most astonishing is the extirpation of the ancient religion, and the general adoption of Mohammedanism.

About the middle of the ninth century the spirit of independence revived, and a new dynasty arose in the person of Yakub Ibn Lais, who threw off allegiance to the Caliph, and reigned sovereign at Shiraz over territories nearly indentical with modern Persia. It is impossible here to follow in detail the numerous changes which have subsequently taken place. In the beginning of the eleventh century the Seljookian Turks made their descent from Central Asia, and succeeded in placing their Sultan, Togral-Beg, on the Persian throne. His successors retained possession till the last of the line was slain in 1194 by the Shah of Kharism, who had scarcely established a Kharismian dynasty when the famous Genghis Khan made his appearance at the head of 700,000 Moguls, and crushing all opposition, ruled Persia with a rod of iron. The Mogul ascendency was maintained after his death in 1258, first by his immediate descendants, and afterwards by the hereditary nobles, who, throwing off allegiance to a common head, divided the country into a number of separate and hostile independencies. This state of matters was suddenly terminated in 1381, by the invasion of Tamerlane and his Tartars, who spread devastation wherever they appeared. All Persia was completely at his feet, when he was carried off by death in 1404. The anarchy of petty independencies again returned, but was finally suppressed in 1502 by Ismail Shah, who, partly by valor and partly by the reputed sanctity of his race as descended from Mohammed, worked his way to the Persian throne, and founded the Sefi, or Soofee dynasty, which reached its greatest prosperity during the reign of Abbas the Great (A. D. 1586–1627). This prosperity faded away during the

feeble reigns which succeeded, and in 1723 a successful revolt of the Afghans, followed by a series of victories, enabled them to place the Persian crown on the head of their chief Meer-Mahomed. The Afghan ascendency soon yielded to the prowess of the celebrated general, Nadir-Kooli, who, after fighting professedly in defense of the Soofeean dynasty, declared it at an end, and formally assuming the sovereignty which he had long virtually possessed, began to reign in 1736, under the title of Nadir-Shah. His extraordinary talents raised Persia to a remarkable degree of power and influence. One of his most remarkable exploits was the invasion of India in 1739, when he took Delhi and obtained booty which has been valued at above $150,000,000. His greater qualities were counterbalanced by cruelty and avarice, and he was assassinated in 1747. A period of confusion succeeded, and was not terminated till 1795, when Aga-Mahomed-Khan-Kajar, of Turcoman origin, ascended the throne, and became the founder of the Kajar dynasty. The very common fate of Persian sovereigns awaited him, and in 1797, before he had reigned two years, he was murdered by his attendants. His nephew, Rabak-Khan, succeeded him under the name of Feth-Ali-Shah. The most remarkable events of his reign were two disastrous wars with Russia, the one ending in 1813, with the loss of extensive territories along the Caspian; and the other in 1828, with the loss of Erivan and all the country north of the Araxes.

In appearance Fattaly Shah was a man of fine physique and very proud of his broad shoulders and his long black beard reaching to his waist. To him Teheran is indebted for many of her fine buildings

and many bas-reliefs of him sculptured on rocks all around the city. Fattaly Shah is one of the most noted Kings of Persia, and he is the first one that was called the King of Kings. Fattaly had several sons, one of whom, Abbas Mirza, was chosen as Crown Prince. This Prince died in early manhood. He left a son, Mohammed by name, who afterwards became king. After Mohammed the Nasreddin Shah ascended the throne in the year 1848, at the age of eighteen. Nasreddin was a good king. He did more for Persia than any ruler during the past 800 years. He visited the European courts at three different times and he holds an honorable place among the rulers of the world. The two most important improvements introduced by him into his country were the construction of the telegraph lines in the year 1869 and the establishment of a postal service in 1877. The last important service he rendered his country was the founding of a university called Darinal-funum, or place of science, at the capital city, Teheran. On the first of May, 1896, the Shah Nasreddin, having just gone through with the forms of religious worship in a Mohammedan shrine, was coming out of the door when he was shot by the hand of an assassin and died from the bullet in five hours. His murderer was one of his subjects, Mirza Riza of Kerman, who belonged to the new peculiar sect of Babists that is found in Persia and that differs from the Mohammedan religion.

The Shah Nasreddin was succeeded by his second son, Muzaffer-ed-din, which, translated, means the Victorious of the Faith. When, in 1896, after the assassination of his father, he ascended the celebrated "Peacock Throne" and put on his head the richest

MUZAFFR-ED-DIN,
The former Shah of Persia.

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diadem in the world, he was forty-three years of age. Prior to his ascension he was the titular Governor of Azerbaijan. Their heir apparent, or vali-ahd, always becomes Governor of this province, which is the most important in Persia, as Tabriz, its capital, is, next to Teheran, the most important town.

Although a good Mohammedan, he at once made it apparent that the mullahs or priests would no more be allowed to influence his administration than they had that of his father, who fell a victim to the fanaticism of one of them. His mind was set upon developing his native country along the lines of Western progress. He was keenly alive to the advantages of the telegraph wire as a means of keeping himself fully informed at all times of the state of affairs in the remotest parts of his dominions, and the telegraph brought about a consolidation of the provinces unknown at any previous period of Persian history.

He was a profound student of philosophy, and, besides being versed in the rich lore and wisdom of Persia, was familiar with the teaching of Aristotle and Plato, and with the works of Bacon, Kant and Bain. He was also a liberal patron of the arts. He spoke Arabic, Turkish and French with great fluency, and could also converse in English.

He had his daughters as well as his sons taught French by a French lieutenant of artillery. This caused a great scandal at the time in Tabriz, but he disregarded the general indignation, and when his daughters grew older engaged a Frenchwoman, Mme. Limosin, as their governess.

In addition to his other accomplishments, Muzaffer-ed-din was a crack shot and a splendid horseman.

As a mighty hunter he was famous far beyond the borders of his dominions.

Not a little of his father's enlightenment was acquired from three visits to Europe, he having been the first Persian ruler to visit the Occident. Muzaffer-ed-din in turn also visited the chief capitals of Europe, and in August, 1900, while a guest of the French nation in Paris, an attempt was made to assassinate him. He was driving in the Avenue du Bois de Boulogne with Amin Sultan, his Grand Vizier; Doctor Adcock, his physician, and General Parent, when a man sprang on the steps of the carriage and tried to shoot him, but was prevented by the Grand Vizier, who gasped the man's wrist with such a powerful grip that the would-be murderer dropped the revolver.

The Shah's reign was clouded by a malady which would not yield to medical treatment. During his visit to England he was suffering such pain that, in spite of the extravagant plans which had been made for his entertainment, he was seen to smile but once during his stay.

The Shah's household made him a unique figure in the twentieth century. He was said to have 800 wives. Every year 100 of the most beautiful maidens in the country were brought before the Shah. He selected the twenty-five who were the most beautiful to him.

Muzaffer-ed-din's wealth was reputed to be $200,000,000. His jewels are said to be worth $20,000,000. The crown itself, surmounted by a great flawless ruby as large as a hen's egg, is valued at several millions. Two gem-studded swords with their scabbards were said to have cost $1,000,000 each.

MOHAMMED ALI,

The successor of Muzaffr-ed-Din, and father of the present Shah, who was deposed by his subjects in a recent revolution.

He was, on January 19, 1907, succeeded by his second son, Mohammed-Ali-Mirza, born on June 21, 1872, who, in accordance with custom, was acting as Governor of Azerbaijan, and who at no time had much trouble with the national assembly or the ephemeral legislatures of 1907 and 1908. The Persian Parliament came to an abrupt end under bombardment by the guns of the Shah, and the succeeding massacres and executions were carried on by the Cossacks under the Russian commander Colonel Liakoff. This trouble caused a national revolution. From the west came Satter Khan, chief of the revolutionists of Tabriz, from the south Sardar Assad, chief of the Bakhtiari of Ispahan, who met at the gate of Teheran and unitedly stormed the city. The struggle at last resulted in the triumph of the nationalists. In spite of the cannon and rifles of Shah Ali's Russian champions, the forces of the reformers burst their way into Teheran on July 16, 1909, deposed the Shah, and seated upon the peacock throne his son, Ahmed Mirza, a child of twelve. When it is said that the Shah Ali was deposed it is really meant that he deposed himself, for when the Persian Cossacks under General Liakoff were routed by the nationalists the Persian sovereign rushed to the Russian Embassy for asylum, which was conceded him only on condition that under the circumstances he considered himself deposed. Shah Ahmed Mirza is sovereign only in name, but the real ruler is Nasereil-mulk, the head of Kadjar Dynasty, the regents are Russia and England. The only thing which these two powers guarantee to Persia is the maintenance of her independence and her integrity. In other words, Persia is like Egypt, a protectorate.

Mr. William Morgan Shuster, the American ex-Treasurer-General of Persia, tells us that the above treaty was abrogated by Russia and England, which led to a Russian intervention and his expulsion from that country. We are not in position to say who was right, but the Christian people living in Persia are greatly indebted to Mr. Shuster, which his service in behalf of Persian people made Russians more anxious to intervene and give protection to the Christians and other European commerce and industries.

The British "Blue Book" of 1912 makes the following statement in reference to Mr. Shuster, England and Russia:

"The first trouble of Morgan Shuster arose, curiously enough, with the English element of the Condeminium. But it was quickly smoothed away by Sir George Barclay, the British Minister Plenipotentiary of Teheran, who is married to an American wife, Beatrice Mary Jay Chapman, daughter of Henry G. Chapman, of New York. In a couple of days everything was in working order again. Encouraged by his success, and assuming therefrom an assurance that he could always look for support from the English Legation, Morgan Shuster next attacked the Russian agent, who was a very clever man, and who also had spent much of his life in England, having been a particular friend and 'bridge' partner of King Edward. His name was M. Posciolski. Here, however, he found himself in a whole peck of trouble. Nothing could move the Russian minister from the attitude which he had taken up, and not even Sir George Barclay's representation that Posciolski had gone even beyond the point committed to him by the St. Petersburg government, would cause him to yield a single hair's breadth. Finally an ultimatum was presented by Russia to Persia and it was only when the Russian army was actually marching into Teheran that the Persian government climbed down from the high position they had assumed and dismissed Morgan Shuster from the post of Treasurer-General at Teheran, along with all the members of his bureau. Some people over here anticipated that the 'Blue Book'—that is the collection of the diplomat—in any official reports about Persia to Parliament would seek to smooth over the Morgan Shuster episode, would laud him for his work and pay tribute to him for the lasting results which it was likely to have in Persia. This is, however, very far from being the case. The Morgan Shuster affair is condemned just as severely by Sir Edward Grey as by the German Minister of Foreign Affairs, Baron Kierlen-Waechter, and by the Minister of Foreign Affairs at St. Petersburg; while the fear is expressed in England that Shuster's work will eventually be found to have proved far more hurtful than beneficial. True, no exception is taken to his integrity. But it is insisted that for a man,

even of the highest integrity, to attempt to assume the internal administration of an Oriental country, of the national peculiarities of which he is ignorant, was the most foolhardy and reckless job ever undertaken, even by an American, whose first principle of faith is a blind belief in his ability to land somewhere on both feet.

Among the magniloquent titles that as ruler of Persia he assumes are Shah-in-Shah, meaning King of Kings, which is an inheritance from an antiquity older then the Old Testament; Zil Allah, Shadow of God; the Kiblah Alam, Center of the World; the Exalted One Exalted as the Planet Saturn; the Well of Knowledge, the King Whose Standard is the Sun, and Whose Splendor is That of the Firmament.

Character of the Regent, of the Different Government Officials and of the Medjlis. Character and Capacity of the Persian People.

Mr. W. Morgan Shuster says:

Nasir-ul-Mulk was, in my opinion, a most unfortunate choice for Regent. The situation of the Persian people demanded a strong, just hand at the helm, and, however great his intelligence, the Regent was not strong, and, on some subjects, he was not just. A profound egotist, he could look at no question except in its bearing upon him and his dignity. His familiar accusation against the Medjlis and the Ministers was that they were endeavoring to drag him into politics, and the Regent should be sacrosanct and respected by every one, as is the King of England. The conclusion is inevitable that he was more concerned with his own welfare and peace of mind than with the success of the difficult and complicated task which he had undertaken.

The Cabinet ministers and other high executive officials with whom I came in contact during my stay in Persia, with few exceptions, did not impress me favorably. Many of them were men of good education and great intelligence, but they invariably lacked the ability to regard their power and office purely as a means of serving their country. I am aware that, tested by this standard, many public officials in other countries would leave something to be desired, but the defects of selfishness, of purely personal ambition, of seeking pecuniary profit at the expense of the Government, were more than usually prevalent among the so-called governing classes of Persia. These men were invariably chosen from the aristocracy—and a very degenerate aristocracy—and they were either unwilling or unable to oppose seriously corruption in the Government where it might even faintly affect themselves or their friends.

The deputies of the Persian Medjlis were a very different type of men. Among them were some few of the grandee element, of the wealthy land owners and nobles. But as a rule they were nearer to the people; many had studied law or medicine; some had been clerks and inferior public officials. A number of the deputies were priests or mullahs, and, whatever their walk in life, they seemed to feel that the fact of their being chosen by a popular vote, instead of being merely appointed through some form of influence, made them the guardians of the rights of their countrymen. Most of these men sincerely believed that they embodied the dignity and ideals of the Persian people in their struggle to establish a representative form of government.

As to the Persian people themselves, it is difficult to generalize. The great mass of the population is composed of peasants and tribesmen, all densely ignorant. On the other hand, many have been educated abroad, or have traveled after completing their education at home. The Persians are as a rule kind and hospitable. They have an undue respect for foreigners. French, and some English, is spoken among the wealthier classes. They, or at least certain elements among them which had the support of the masses, proved their capacity to assimilate western civilization and ideas. They changed despotism into democracy in the face of untold obstacles. Opportunities were equalized to such a degree that any man of ability could occupy the highest official posts. As a race they showed during the past five years an unparalleled eagerness for education. Hundreds of schools were established during the constitutional régime. A remarkable free press sprang up over night, and fearless writers came forward to denounce injustice and tyranny whether from within their country or without. The Persians were anxious to adopt wholesale the political, ethical and business codes of the most modern and progressive nations. They burned with the same spirit of Asiatic unrest which pervades India, which produced the "Young Turk" movement, and which has more recently manifested itself in the establishment of the Chinese Republic. The East has awakened. Persia, unfortunately, awoke too late. Her futile struggles towards the light were quickly suppressed by a power whose own strength lies only in the path of darkness.

The writer has no illusions about altruism in international affairs. There is, of course, no excuse for self-deception. But one of the lessons to be learned from the overthrow of Persia is that the civilized world has far to travel before it may rise up and call itself blessed. The Persian people, fighting for a chance to live and govern themselves instead of remaining the serfs of wholly heartless and corrupt rulers, deserved better of fate than to be forced, as now, either to sink back into an even worse serfdom or to be hunted down and murdered as "revolutionary dregs." British and Russian statesmen may be proud of their work in Persia; it is doubtful whether any one else is.

Kipling has intimated that you cannot hustle the East. This includes a warning and a reflection. Western men and Western ideals *can* hustle the East, provided the Orientals realize that they are being carried along lines reasonably beneficial to themselves. As a matter of fact, the moral appeal

and the appeal of race-pride and patriotism, are as strong in the East as in the West, though it does not lie so near the surface; and naturally the Oriental displays no great desire to be hustled when it is along lines beneficial only to the Westerner.

Persia's sole chance for self-redemption lay with the reform of her broken finances. It might have been possible in the past to create a strong central government, without sound financial operations—indeed, several of the old Shahs succeeded in maintaining a strong control throughout the Empire—but in recent years the time had gone by when Persia could be put in order except through an efficient handling of her taxation and other financial problems. The Persians themselves realize this, and, with the exception of the corrupt grandees and dishonest public servants, all desired that we should succeed. Russia became aware of this feeling, and unwittingly paid us the compliment of fearing that we would succeed in our task. That she never intended to allow; the rest of the controversy was detail.

PERSIA AND THE GREAT WAR.

Of all the countries directly concerned in the Great War, Persia has received the least attention in the public press. The following interview, which the correspondent of the *Novoye Vremya* (Petrograd) had with the new Persian Prime Minister, Sepehdar, and which appeared in that paper's issue for April 2, will be read with a great deal of interest. The correspondent tells of the willingness the head of the new cabinet showed "to acquaint the world with the policies of the new government," which is, of course, strongly under the influence of Russian-English diplomacy. Said Sepehdar:

The new government and I personally, as its head, made it the foundation of our political program to preserve friendly relations with our powerful neighbors, Russia and England, and to develop and strengthen these relations, which is for Persia a question of life. From this fundamental condition follow all the further details of our political program, and by it will be determined the whole *ligne de conduite* of the new cabinet and the entire course of its foreign and internal policies. We have therefore made it our first and foremost aim to stop the senseless and criminal warfare against England and Russia, which has been going on at our frontiers, and which was brought about by the efforts of Germano-Turkish diplomacy and German gold. This warfare is a crime against the state, committed by the cabinet of Mustophi-ol-Mamalek, who

had sacrificed the interests of the Persian people, its future, and its international position, for the sake of reward and personal ambitions.

The stoppage of the warfare is indivisibly bound up with the suppression of the anarchy that has raged in the country for more than eight years, and with the restoration everywhere of safety, order, and the authority of governmental power. For this purpose it is necessary to increase the contingent of the Persian cavalry brigade, which has rendered, and is still rendering, very important service to the government in the difficult task of pacifying the country, and to bring its total up to 10,000, with a corresponding number of Russian officers and instructors. It is necessary, for the same purpose, to organize an army of approximately 25,000 men exclusively for police duty. The experiment with the gendarmerie and its Swedish instructors has proved so unsuccessful, and even harmful, that there is no real reason for continuing and supporting this body, which has hopelessly stained its reputation by going over, with the majority of Swedish officers, to the German side, where they served as hirelings. This body had even before the war aroused just irritation and indignation in the hearts of the Persian people by its acts of violence, robbery, and pillaging in the midst of a peaceful population, for whom it was to serve as a defender and as an emblem of order and safety.

The conduct and actions of some of the gendarmerie officers who have joined the Germans, or who have since left for Sweden, was so much in discord with the ideas formed by Persians of the Europeans as the champions of the highest civilization and ethics, that for a long time it undermined in the entire Persian people the respect they had for Western civilization and its representatives. . . .

Then, we need fundamental reforms in the departments of jurisprudence, finances, and home affairs, also the elaboration of a definite national budget and the organization of a national control. In order to realize all these urgent reforms money is required, and not in the homeopathic doses of monthly subsidies allowed us by the Anglo-Russian diplomacy, but in the form of a large foreign loan to be placed in Russia and England. But, of course, there can be no talk about the loan before the end of the great war.

The correspondent then asked the Premier his intentions in respect to the convocation of the Medjilis (Parliament), whereupon Sepehdar replied that he believed in the continuation of constitutional government in Persia, that he accepted his post and that his colleagues joined him because they all believed in the moral support Anglo-Russian diplomacy will give them for the materialization of the reform program, and that, under present circumstances, he would limit the

power of the Medjilis, as its members are apt to find playing politics with German agents a more profitable business than legislating and ruling their country.

The correspondent further tells of encountering in Teheran a deputation of 700 representative Persians, headed by Prince Kashefes-Saltane, who went to the Allied consulate to express their gratefulness for the exemplary behavior of the Russian troops, and for their delivery of the country from the Germans. After the fall of Kermanshah and Erzerum, Count Kanitz, one of the chief engineers of the German plots in Persia, committed suicide. Von Kardoff, the diplomatic representative of Germany, escaped half-naked and all alone, and is believed to have perished. The Austrian attaché, Colonel Heller, and the Turkish representative, Assim-Bey, were captured by the Russians at that time.

THE SHAH AND HIS COURT.

The Shah's Court.—In no court is there more rigid attention paid to ceremony. The looks, words and even the movements of the body are all regulated by the strictest forms. When the King is seated in public his sons, ministers and courtiers stand erect, with their hands crossed and in the exact place belonging to their rank. They watch his looks and a glance is a command. If he speaks to them, you hear a voice reply and see the lips move, but not a motion or gesture betrays that there is animation in the person thus addressed. He often speaks of himself in the third person, as "The King is pleased. The King commands." His ministers address him with high-sounding titles, giving expression to the popular sentiments

with regard to him. For instance he is called, "The object of the world's regard," "Kiblah I Alam," or "The Point of the Universe," "King of Kings," and "The Lord of the Universe." They are as particular in forms of speech as in other ceremonies, and superiority and inferiority of rank in all the graduations are implied by the terms used in the commonest conversation. Nothing can exceed the splendor of the Persian court on extraordinary occasions. It presents a scene of the greatest magnificence regulated by the most exact order. To no part of the government is so much attention paid as to the strict maintenance of these forms and ceremonies which are deemed essential to the power and glory of the monarch; and the highest officers to whom this duty is allotted, are armed with the fullest authority and are always attended by a number of inferiors who carry their commands into the most prompt execution.

When a foreign ambassador arrives, the court assumes its most solemn aspect, and its resources are taxed to dazzle the stranger as well by magnificence as the exhibition of uncontrolled power. As he approaches the royal residence a deep silence prevails,—the men stand like statues,—the horses themselves, as if trained to such scenes, scarcely move their heads. The envoy is received in a small apartment by one of the principal officers of government, who, after a delay more or less protracted according to the honor intended to be paid, leads him to the hall of audience, where the sovereign, clothed in glittering apparel, sits on a throne covered with jewels. A garden, divided into parterres by walks, and adorned with flowers and fountains, spreads its beauties before the ample windows. Twice

is the stranger called upon to bow before the King of Kings ere he approach the presence, to which he is marshalled by two officers of state with gold-enameled wands. His name and country are announced, and he is commanded to ascend. Arrived near the throne, the deep and solemn voice of the sovereign utters the gracious "Koosh Ameded!" after which, retiring to his appointed place, he receives permission to be seated.

The princes, nobles, ministers and public officers of high rank imitate the King in many ways. All the respect they pay to him they exact from their inferiors. Each in his rank has a petty court of his own with about the same forms and regulated in about the same manner and by officers bearing the same official names as those who attend the monarch. Every chief or officer of high station has his harem, his secretaries, his officers of ceremonies, his master of horse and sometimes even his poet and jester. In his house there is as strict attention to exactness of conduct as in the palaces of his sovereign. Sensible of the conditions by which they are surrounded these persons appear as desirous of obtaining money and as eager to spend it lavishly for their own pleasure as do those of the same rank in other countries. Women, horses, rich armor and elegant clothing are the principal objects of their desires. Their splendid apartments are furnished with rich Persian carpets and are generally so situated as to be perfumed by flower gardens and refreshed by fountains. One of their chief pleasures is to sit in these apartments and enjoy their tea, coffee and tobacco and feast their friends. Their meals are always abundant, even sumptuous. Nor does it mar their

enjoyment in the least to know that they have all their wealth at the expense of their poor, oppressed people, over whom they lord it. Many officers in the kingdom accumulate large fortunes and then go to the capital city and give so much as a bribe to this prince and so much to that minister in order to be introduced to the King. Then he gives a large sum as a present to the King, who in turn confers upon him a title and in this way he becomes a great man and adds to the power that he already has for the oppression of his inferiors. Merchants and tradespeople who secure titles for their children by means of the fortunes they have made in trade are not by any means the only class who get titles without any deeds of heroism. There are many such in Persia whose sole title to greatness is the power to oppress and over-tax.

When there are three or four men standing the one on the other's shoulders, the one on top has an easy time of it, the one next a comparatively easy time, and so on down the column; but how about the one at the bottom? So it is in Persia—the whole weight of the government and all the splendor that those in the highest ranks enjoy falls upon the poor classes, lower who constitute the great majority of the people.

Yet, unlimited as the will of a Persian King may appear, there are few who are more controlled by the pressure of affairs. Not only has he to watch against the diminution of his power by external aggression or internal usurpation, but he must sedulously discharge the more pacific duties, of which the most important is the distribution of justice.

CIVIL AND CRIMINAL LAW.

The civil and criminal law of all Mohammedan nations is well known to be founded on the precepts of the Koran and the traditions (or Sonna): that is, the oral commentaries and sayings of the immediate successors of the Prophet. This, called the Sherrah or written law, is the rule in all regular courts, where persons of the ecclesiastical order preside. But in Persia there is also the Urf or customary law, which is administered by secular magistrates having the King as their head. The respective powers and privileges of these two branches of the judicature have always been a matter of dispute; and the point of precedence, or rather of preponderance, has varied with the character and disposition of the sovereign; those of a strongly religious bias being inclined to refer all cases to the Sherrah, while others would vest the chief authority in the secular tribunals.

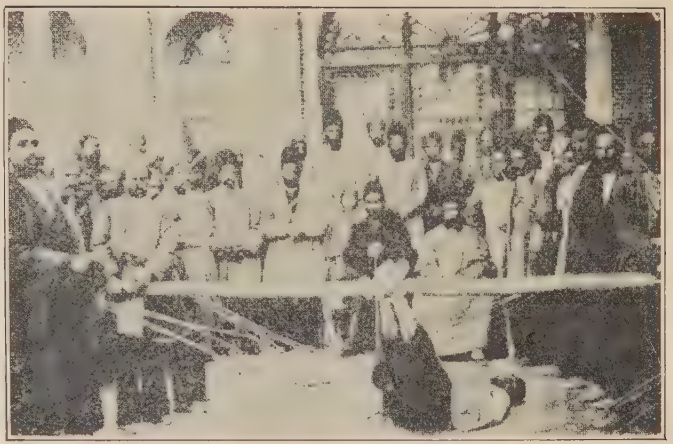
The American ex-Treasurer-General of Persia says: The tribunals of justice in Persia, where they existed at all, were in an even more disorganized condition than the rest of the government, and far from being a check upon the criminally inclined, they formed an important part of the empire-wide organization of grafting public officials who lived and waxed fat upon the products of the toil and suffering of millions of peasants and ignorant tribesmen. Such little attempt as was made by the Persian government to punish dishonest officials took the form of purely police or administrative measures. If the local political conditions seemed to demand it, or there was enough public sentiment in favor of it, the government directed the arrest of a dishonest official, gave him a drumhead

hearing, and consigned him to jail, which was usually the police headquarters. I speak more particularly of the situation in Teheran. In the provinces the local governors dispensed their brands of justice with heavy hands, but the net result of the arrest and trial of a man charged with crime is, as a rule, that he or his family and friends are forced to raise a purse sufficiently large to satisfy the demands of the governor, who is sheriff, prosecutor and judge rolled into one.

The Sheik al Islam is the supreme judge in the Sherrah courts, although the great influence possessed by the Mooshteheds or chief pontiffs, to whose superior knowledge deference is always paid, might warrant their being considered as higher still. In every town there is such a sheik nominated by the King, with a salary; and in the larger cities there is also a cauzee, who has the further aid of a council of mollahs.

The Urf is administered by his majesty in person, by his lieutenants, the rulers of provinces, governors of cities, magistrates of towns, collectors of districts, and all the officers who act under them. All these are competent to hear causes and complaints, summon evidence, give decisions, and inflict punishment, according to their respective rank. And as the customary law is more arbitrary than the written, these judgments are more summary, and generally enforced with corresponding vigor. There is, however, an appeal to the superior functionaries; and it is this alone which controls the venality of the lower judges. Still the power of life and death rests with the King, who seldom delegates it, except to princes of the blood-royal or to governors of remote provinces.

The courts are held in public, and the monarch sits



THE BASTINADO.

a certain time each day, in his hall of audience, to receive petitions and decide such cases as come before him.

EXECUTION.

Execution is done in different ways. A prince from the royal family has authority to behead men. Sometimes when a good friend of the King is appointed governor, the King presents him with a knife. This is a sign and carries with it authority to behead men. Every prince-mayor or other governor who has been given this authority keeps two executioners. The uniform of their office is a suit of red clothes. These two men walk before the mayor when he goes through the streets. When a condemned man is to be executed he is brought from the cell, hands chained behind and with a chain about his neck. He is surrounded by a group of soldiers with fixed bayonets. The guilty man has been in a dungeon for several months perhaps. His clothes are in rags, and, having had no bath since first imprisoned, he is very dirty, his hair and beard are long and shaggy. A few steps before him walks the executioner, with blood-red garments and a knife in his hand. Thus they proceed to the public square, and before the assembled crowd the executioner steps behind the kneeling victim and with a single stroke of the keen knife cuts his throat, and another soul takes its flight, having completed its part in the drama of life.

A common mayor, who has not the authority to behead, may kill criminals by fastening them to the mouth of a cannon and sending a ball through the body. Another method is to bury the condemned alive in a

cask filled with cement, leaving only the head exposed. The cement soon hardens and the victim dies. Sometimes when their crime is not very bad the punishment is the severing of one hand from the body. If the man thus punished should commit a second crime, the remaining hand would be severed. If a Mohammedan becomes drunk with wine and gets loud and abusive, he is arrested and the executioner punctures the partition skin between the nostrils of the drunken man and a cord of twine several feet long is passed through the opening. Then the executioner starts down the street, leading his victim. The man soon gets sober and is very much ashamed. Shopkeepers give the executioner pennies as he passes along the street. Men who quarrel and fight are punished by tying their feet to a post, with their bare soles upward, and then whipping the feet until the flesh is bruised and bleeding, and frequently the nails are torn from the toes. The victims frequently become insensible under this punishment. One good thing in the laws of punishment is that no Christian or Jews are ever beheaded. The Mohammedans consider the Christian and Jew as being unclean, and think it would be a mean thing to behead them.

Princes, lords and counts are never beheaded. The most severe punishment for a prince is to pluck out his eyes. The method of execution for counts and lords is of two kinds. The King will send a bottle of Sharbat to the condemned man, which is given him in the form of a sweet drink, but it contains a deadly poison. He is compelled to drink this and soon dies. Another form is for the condemned man to be met by a servant from the governor after having taken a

bath and the servant cuts blood-vessels in the arm of the condemned until death results from loss of blood.

Thus it will be seen that the contrast in modes of punishment in a Christian nation and a Mohammedan nation is very great. The kind punishment inflicted upon criminals in any country grows out of the prevailing religious belief of that country. A religion that has much cruelty in it will lead a people to torture its criminals. But a nation whose religion is based upon love will deal with its criminals effectively, but as kindly as possible. The writer has visited prisons in both Persia and America and finds that the contrast between the prisons of the two countries is like the contrast of a palace and a cellar. Prisoners in America ought to be very thankful for the humane treatment they receive under this Christian government.

THE PALACE.

The royal palace is surrounded by high stone walls. The grounds are entered by four beautiful gates. The walls at the sides and above the gates are adorned with the pictures of former kings and brave generals; also decorative carvings of lions, the standards of Persia, and of birds. The grounds are beautifully arranged, all the roads leading to the King's palace in the center, and beautified with ornamental trees and hedges of roses of varied hues. Guarding the entrances to the gates and the roadways that lead to the palace doors are numerous officers of superior rank, those nearest the palace ever standing with drawn swords. In this palace are stored the treasures of Persia, millions of

dollars' worth of jewels. The famous peacock throne is stored here. In the old days it was the pride of the rulers at Delhi, and experts say the massive solid gold structure which blazes with diamonds is worth a million. There are fifty gold chairs in the palace.

Amid all this wealth is a remarkable hodge-podge of articles. For instance, hanging beside the richest silk curtains are framed soap advertisements, and in one case, side by side with the rarest vases, are two coffee boilers and a bunch of fish hooks.

There are cases filled to the brim with diamonds. There are also vases of pearls so big that one can plunge his arm to the elbow in the jewels. Here, too, is the wonderful globe. It is of solid gold and is set with 50,000 diamonds, emeralds and amethysts.

Once a year the Shah appears in public. There is a big army display to entertain the enthusiastic populace, and the ruler wears a uniform decorated with $7,000,000 in diamonds—about a peck of them. Some say the "jewels and precious stones" in the Persian palaces and treasury are valued at $250,000,000.

When the King sits in judgment he uses the peacock throne and is surrounded by his six cabinet officers, who are advisors. He is absolute, and may overrule the advice of the cabinet. This body makes the laws of the land. The King appoints the members of his cabinet, the people having no voice whatever in government. When the Shah tires of the routine of government his secretary reads to him from Shahnameh, a poetical history of Persian kings. It is one of the King's duties to become very familiar with the history of Persia and her former rulers. When the King retires to his private room at night the entrance to

THE PALACE OF THE NEW SHAH. SULTAN AHMED MIRZA. AZAD-UL MULK.[1]

[1] Elected regent at the beginning of the reign of Sultan Ahmad Shah. He died on September 22, 1910, and was succeeded by Nasir-ul-Mulk, the present regent.

the room is guarded by two most trusted officials with drawn swords. One of the four gates in the walls around the palace is called the King's Gate, as he always enters through it. No other person, be he lord, count or high official, is permitted to pass through this gate on horseback or in carriage. He must dismount and walk through.

When the King goes from the palace for a hunt or vacation he is escorted out of the city by a large guard. First, coming down the street will be seen about thirty infantry, bearing each a golden club, and shouting: "Get out! Get out!" Whereupon the street is cleared of all traffic, that the royal procession may pass. The infantry is followed by about fifty cavalrymen with drawn swords. Next come ten or a dozen riderless Arabian horses. These horses are beauties, and are adorned with bridles of gold and many precious stones.

The King's table is set with the luxuries of the land. From the time of the purchase until it appears on the table the food is inspected by two trusted officials, whose duty it is to see that the King is not poisoned. Before the King eats of the food it is further examined by his physician.

The late Shah left $200,000,000 to his son, nearly half of which was in the form of precious stones and jewelry. Perhaps he has a larger amount invested in precious stones than any other king in the world. His peacock throne, which was brought from Delhi, India, by King Nadirshah, who captured that city about 200 years ago, was prized at $12,500,000 some years ago, and is worth more than that now. It is made of solid gold, and is embedded with diamonds,

pearls and other precious stones. The rug upon which he prays is worth $2,500,000. At the beginning of each year, seated on the peacock throne, he wears his crown, and all of his officers bow before him and wish him a prosperous reign during the next year. On such occasions his person is covered with many dazzling jewels.

PLOWING WITH OXEN.

PERSIAN SHOVELS.

CHAPTER II.

Account of the Provinces of Persia.

HAVING given in the preceding chapter a general sketch of the most prominent features of Persia, we shall next endeavor to make the reader acquainted with the nature and extent of its several provinces. These are:

Fars, Laristan, Kuzistan, Irak, Ardelan, Azerbijan, Ghilan, Mazunderan, Astrabad, Khorasan, Seistan, Kerman, Mekran.

FARS.

The province of Fars, the ancient Persis, which we shall suppose the traveler to enter at Bushire, is, with some variation, perfectly characterized by the foregoing description. It is bounded by the Persian Gulf on the south; on the east by Kerman and Laristan; on the west it has Kuzistan; and on the north Irak. The eastern parts are more sandy and arid than those to the north and northwest, but, singular as it may appear, the latter support a population comparatively smaller than the former, and Colonel Macdonald Kinneir, in 1809, traveled sixty miles between Bebahan and Shiraz, through the most delightful vales covered with wood and verdure, without seeing a human being. The northern section bordering upon Irak is principally occupied by wandering tribes, and consists chiefly of rocky mountains enclosing long narrow glens, many of

which afford excellent grazing. That of Khoosk e Zurd (so named from the Yellow Palace, one of the hunting-seats of Baharam Gour) is about 150 miles long by fifteen in breadth, the gravelly skirts of the hill slope in long inclined sweeps to the center of the valley, which is of rich black loam, and fertilized by several streams; but "the ruins of towns, villages, and palaces," says the colonel, "prove that the Eeliauts were not always permitted to monopolize what might in truth be denominated the garden of Persia."

The capital of Fars is the famous Shiraz,—a city which had assuredly no pretensions to importance before the Mohammedan conquest. Ebn Haukul ascribes its foundation to a brother of Hujaje ibn Yussuff, a tyrannical Arabian governor, in the year of the Hejira 74; while a tradition less worthy of credit refers its origin to Tahmuras Deevebund, or to a king named Fars, grandson of Noah. Shiraz has at no time been remarkable for its splendor; for the oldest travelers allude not to any monuments nor magnificent buildings. Mandelsdo declares that, in 1515, it did not contain 10,000 houses, although its ruins extended two miles. Sir Thomas Herbert, who is usually accurate, speaks indeed of certain minarets as high as St. Paul's; and though he means the old church of that name, it is difficult to account for the assertion, as no other writer mentions them. Nor are there any remains to indicate where they stood, unless they were those to which Le Bruyn adverts cursorily in 1705, in describing a mosque "with porticoes and two handsome towers, of which the tops have been damaged." Tavernier pays no high compliment except to its wines and fruits, which are still celebrated; and he states

that its mud walls had fallen down. Le Bruyn, after an imposing enumeration of 38 muhulehs or wards, 300 mosques, 200 baths, and so on, concludes by saying that the "greater number of the buildings in this city, which has a circuit of two leagues, are in a decayed state, and the streets so narrow and dirty as to be scarcely passable in rainy weather." Even in the time of Chardin the place was full of ruins, and he could launch into no great praises of its beauty, or its public edifices. The Jumah Musjed, or that generally called the Musjed e Now or New Mosque, founded about 600 years ago by Attabeg Shah, is the only structure which he calls magnificent; but he adds, it is superior to any in Ispahan. Scott Waring doubts if Shiraz ever merited the encomiums lavished upon it; he states the circumference to be about five miles, and that at least one-fourth of its houses are in ruins. We should suppose that this proportion is much greater; and the melancholy effects of a late earthquake have still farther reduced the number of habitable mansions. Before that catastrophe, the population might amount to 30,000, though Sir W. Ouseley estimated them at not more than 20,000.

The principal object of curiosity within the walls is the Bazaar e Wukeel, erected by Kureem Khan Zund, a magnificent arcade half a mile long, and perhaps forty feet wide, constructed of excellent brick-work, and affording accommodation to several hundred shop-keepers. The mollahs withhold from Christians admittance into the great mosque mentioned above, the front of which is said to be 150 yards. Sixty other places of worship, though generally mean, with an equal number of Imamzadehs or tombs of saints,

attest the justice of this city's claims to sanctity.[1] All indeed that now remains entire of Shiraz is the work of Kureem Khan, who raised up its mutilated fences, built a citadel, with many mosques and colleges, as well as its celebrated bazaar. It, however, owes its principal interest to certain objects in its vicinity; for the tombs of Sadi and Hafiz are still to be seen close to the spot which gave them birth. But the rose-gardens have faded since the days of the poet; its environs are covered with ruins and wretchedness,[2] a broken monument marks the site of the "sweet bowers of Mosselah," and the celebrated stream of Roknabad is now only a rill, drawing its silver thread through a scarcely perceptible strip of verdure.

Besides Shiraz, Fars could once boast of several great cities, which in their turn became capitals of the empire.

Of Ishtakhar mention will be made hereafter, when describing the ruins of Persepolis. The antiquities of Darabgerd, Firozeabad, and Fesa, will also be adverted to. These disappointed the expectation of Sir W. Ousely, and the towns themselves now are far from being of any importance. The first may contain 15,000 inhabitants,—the second not above one-fifth that number; but Firozeabad is distinguished as having been built by Ardeshir Babegan, the first of the Sassanian monarchs, and for still having in its vicinity some traces of his dynasty. Kauzeroun probably grew out of the ruins of Shapoor, although, like every city of Persia, it lays claim to a remote antiquity. It is

[1] Shiraz also pretends to superior learning, and was of old called the Daur ul Ilm, or the Gate or Abiding-place of Science; but the character of its inhabitants for bravery is better established.

[2] There are several royal gardens, with their corresponding palaces and pleasure-houses in the vicinity of the city; and at a further distance to the east there are a number of gardens belonging to individuals.

Persian Gardens.
Plowing with Buffaloes.
Cultivated Fields.

still a place of some importance, being situated in a fine and well-watered valley; but civil wars and rapacity have so much impoverished it, that, with all its advantages, it cannot boast of more than 3,000 or 4,000 inhabitants; and its walls enclose more ruins than houses.

LARISTAN.

Laristan, once an independent kingdom, now a parched desert, needs little description. Rocky mountains, and valleys of sand and salt, alone diversify its surface. Yet Chardin says he found in several places the orange, the pomegranate, and the date-tree growing luxuriantly. The city contained about 200 houses, composed chiefly of the date-tree; nor does he speak of the ancient magnificence and extensive ruins alluded or by other authors. The noble bazaar constructed by order of Shah Abbas is the sole object worthy of attention in the place, if we except the castle, which stands upon a hill behind the town, and is reputed to have been impregnable. But its chief defense appears to have arisen from the impossibility of approaching it. The seaport of Congoon is said to accommodate 6,000 inhabitants, and to afford an excellent roadstead, where a frigate might lie safely at anchor. But the whole of the coast is in possession of piratical Arabs, and many of their most favorite places of resort are to be found in its bays and creeks.

KUZISTAN.

Kuzistan, the ancient Susiana, which lies to the northwest of Fars, upon the northern bank of the Tigris, may be divided into two districts essentially

different from each other in their character and climate. The first, extending from the shores of the Gulf to the hills bordering upon the fine valley of Ram Hormuz, and from the banks of the Tab to the confluence of the Karoon and Abzal, is called the Chab country. It is subject to an Arab sheik, who maintains a dubious independence in this miserable territory, by far the greater part of which is entirely desert, and during the heats of summer very dangerous, from a scorching wind that, like the simoom, destroys both travelers and cattle. Only in the environs of Dorak, on the banks of the Hafer (a branch of the Karoon), and on those of the Shut el Arab is there found any fertility; and there dates and rice are produced. Dorak, or rather Felahi, built upon the site of the ancient Dorak by Sheik Solyman, and the principal town of the Chab province, is a wretched place. It stands on the banks of the Jerahi, is about two miles in circumference, consists chiefly of date-tree huts, is surrounded by a mud wall, and contains 7,000 or 8,000 inhabitants. Here resides the sheik in patriarchal style, occupying with his brothers and family a large but indifferent palace. His revenues amount to about £50,000 a year; and, in 1809, he could bring 25,000 horsemen and 20,000 foot into the field. But these troops were totally undisciplined, and unfit to contend with any regular force. Several powerful tribes having rebelled, a battle, in which 10,000 on each side were engaged four days, was fought while Colonel Macdonald Kinneir was in the country, and there were in all but five men killed and wounded. This fact may serve to illustrate the spirit of the combatants, and the general character of their wars.

The government of Shuster, which is under charge of a beglerbeg, forms the second division, and comprises not only the fairest part of Kuzistan, but that which might be rendered the most productive province of Persia. Watered by four large rivers, the Karoon, the Abzal, the Kerah or Karasu, and the Shut el Hud, besides many lesser streams, and blessed with a rich soil, it might be made the granary of the empire; but ignorance and oppression have reduced a country, which once yielded the best crops of cotton and sugar, rice and grain, to a condition little better than that of a forsaken waste. "The exorbitant contributions levied by the beglerbeg from the cultivators of the soil had been exacted with so much severity," says Colonel Macdonald Kinneir, "as to drive these unfortunate people from their habitations; and the eye became fatigued with the continued chain of deserted villages." To this may be added the depredations of the wandering tribes, both Persian and Arabian, who feed their flocks on the banks of the several rivers. Five chiefs, four of whom were brothers, having seized upon the beautiful valley of Ram Hormuz,[3] indulged their marauding disposition so far as to carry off each other's cattle and corn. When Colonel Macdonald and Major Monteith were traveling through this district in 1810, they became alternately the guests of two of these relations, who each heartily abused the other. At the house of the youngest, just as they had finished breakfast, the host entered armed and equipped for an expedition. He said he was sure that shabby

[3] It is sixty miles long by six to eight in breadth, and is watered by the Jerahi. The ruins of an ancient city of the same name are to be seen in the valley, which was also the scene of that decisive battle between Ardeshir Babegan and Artabanes (the last of the Arsacidæ), in which the former was victorious, and was hailed on the field as Shah in Shah.

fellow, his brother, whom they had seen the previous day, must have treated them scurvily, as he knew nothing of true hospitality,—but if they would accompany him, they should have their revenge, and as much plunder as their horses could carry off. This proposal was of course declined, and the chief proceeded upon his enterprise, from which, towards evening, he returned loaded with booty. When on such occasions blood is shed, and complaints are made, these turbulent chiefs are summoned to the tribunal of the Beglerbeg of Bebahan; but the party who deposits with the judge the largest sum of money is always sure to gain the cause.

The same gentlemen being attacked in the desert, between Shuster and Ram Hormuz, by a Persian tribe, not only beat them off, but took one of their leaders. Returning to the city, they demanded in the name of the British ambassador that he should be publicly chastised. But the governor, who was their personal friend, confessed his inability to punish the offender, and advised them rather to close with an offer which he made, to conduct them through the desert on condition of receiving pardon. This alternative was accepted. Next morning accordingly the travelers set out, escorted by sixty of the same banditti who on the preceding day had attempted to murder them; and who now, after accompanying them to the borders of their country, a distance of seventy miles, retired contented with a trifling present.

Shuster, the capital of the district, and residence of the beglerbeg, stands at the foot of the Buchtiaree Mountains, on an eminence above the river Karoon, over which there is a bridge of one arch eighty feet high. It boasts of many magnificent remains. The

castle, said to have been the abode of the Emperor Valerian when taken prisoner by Shapoor, the second of the Sassanides, is still partly standing, and a single gate in the Roman fashion, which was furnished with a drawbridge, is yet entire. Near it is a noble dyke or bund, built across the Karoon by Shapoor, to raise the water for purposes of irrigation. It is composed of cut stone, bound together with iron clamps, and is 400 yards in length. The damage it had sustained from accident or neglect was repaired by the late Mohammed Ali Meeza, governor of Kermanshah,—a rare instance of patriotic munificence in the ruling family of Persia. The artificial canal formed by this dyke crosses the country in a winding direction to Dezphool; it is spanned by a bridge of hewn stone consisting of thirty-two arches, of which twenty-eight are standing, and is the work of the same magnificent monarch.

The city of Shuster contains, according to Colonel Macdonald, about 15,000 souls, the houses being well-built of stone, although the streets are narrow and dirty. It is said to have been erected by Shapoor, under the direction of his prisoner Valerian; and to this opinion the traveler so often quoted inclines, rather than to that which would identify it with the ancient Susa, or Shushan of Scripture. He conceives that this appellation may be more correctly assigned to Shus, a mass of ruins situated upon the banks of the Kerah or Karasu. The remains, which occupy an immense space between that river and the Abzal, consist of heaps of rubbish, somewhat resembling those of Babylon; the whole being now a howling wilderness, the haunt of lions, hyenas, and other beasts of prey.

In the midst of this desolation, at the foot of one of the largest piles, stands a small and comparatively modern building, erected, it is said, on the spot where rest the bones of the prophet Daniel; and this tomb served to protect during a whole night the two travelers whom we have named from the fierce animals which infest its precincts. Such is the fallen state of the ancient Shushan! such the condition of the rich province of Elam and its stately capital of that proud city which witnessed the magnificence of the Median and Persian kings in the height of their glory, and was the scene of the prophetic vision of Daniel,[4] but which, like the mortal remains of that inspired person himself, has mouldered into dust; while the rich country of which it was the ornament, with all its gardens, its cultivated fileds and populous villages, is one vast and desolate waste.[5]

IRAK.

Irak, which comprises the greater part of ancient Media and Parthia, is the largest and one of the most valuable provinces of Persia, and contains, besides the modern capital Ispahan, many of the finest cities in the kingdom. The appearance of it, we are told by Colonel Macdonald Kinneir, is almost everywhere the same, being entirely mountainous; and, like the northern part of Fars, the valleys are of indefinite length,

[4] Daniel viii, 2.

[5] For the arguments which are adduced to prove that the ruins of Shus are those of Shushan or Susa, we refer to Colonel Macdonald Kinneir's Memoir, p. 97, *et seq.*,—to Sir W. Ouseley's Travels, and to Bell's edition of Rollin's Ancient History, Glasgow, 1826, vol. i, p. 194 (note). Assuredly Kuzistan, with its numerous ruins, presents a richer field of research to the antiquary than any other province of Persia.

though they seldom exceed ten or fifteen miles in breadth. The hills, which are barren and devoid of timber, run almost invariably from west to east, and either gradually sink into the desert, or throw out branches into the provinces of Kerman and Khorasan. The valleys are for the most part uncultivated, except in the vicinity of the villages; but cannot on that account (at least those to the north and west) be called sterile; on the contrary, the land is good and capable of yielding abundance of corn. "It is oppression, and a consequent deficiency of population, not the poorness of soil and want of water, that occasions the present desolate appearance of those plains, which the ruins of cities and of aqueducts demonstrate to have been formerly in a very different condition." Such is an accurate description of this province in general; and though a partial improvement has occasionally resulted from a more lenient administration, as in those districts more immediately under the government of the late Sudr Ameen, still the greater part bears witness to the destructive operation of a venal tyranny.

Ispahan, although fallen from that high and palmy state which in the reign of the Sooffees rendered it one of the noblest capitals of the East, and though no longer exalted by the residence of its sovereign, still holds the first rank among Persian cities. The most minute and accurate account of it, while yet the seat of empire, is that given by Chardin, who has interwoven with his detail of palaces, caravansaries, and mosques, so great a variety of curious matter, as to give singular interest to a subject that otherwise must have been excessively tedious. We shall, however, content ourselves with a few particulars resting upon

his authority; and then by the aid of modern travelers endeavor to convey an idea of the present state of this great metropolis.

Ispahan, by some considered as the Aspadana of Ptolemy, and certainly a very ancient city,[6] is built upon the Zeinderood, which, rising in the Koh e Zurd or Yellow Mountain, has been artifically increased by the addition of another river, called by Chardin the Mahmood Ker; and although furnishing during the heats of summer but a scanty stream, in the spring months it attains to a size which equals the Seine at Paris in winter. The walls, constructed of mud, are estimated by the traveler just named at about 20,000 paces in circumference. Even in his time they were in bad repair, and so closely surrounded by houses and gardens that they could hardly be seen; while of 38,249 buildings which were reckoned as belonging to the city, 29,469 were within and 8,780 without their circuit. Of these structures 162 were mosques, 48 medressas, 1,802 caravansaries, and 273 hummaums or baths; and the population was differently estimated at from 600,000 to 1,100,000. This would give the extraordinary average of from twenty to thirty persons for each house.[8] Chardin affirms that Ispahan was as populous as London in those days, and consequently more so than any other city of Europe. The Persians,

[6] Early in the third century it is mentioned as having been taken by Ardeshir Babegan.

[7] He also says that the city is twenty-four miles round.

[8] The credit due to these statements would greatly depend upon the definition of the term *house*. If, for instance, the dwelling of a great lord, which contain a harem and slaves to the extent of 100 or 200 souls, be considered as only forming one house, it would bring the average more within probable bounds. It must likewise be remembered that, in estimating the population of an Eastern town, by the numbers that frequent the streets, a large allowance should be made for the women, who for the most part come little out.

with their usual vanity, conceived that no town in the universe could come near it in point of grandeur and size; and the saying, "Ispahan nesfe jehan ust" (Ispahan is half the world) is still in their mouths. The country ten leagues round was richly covered with gardens, orchards, and cultivation of every kind, and 1,500 well-peopled villages poured daily supplies into the capital; for, excepting cattle, the neighborhood furnished everything necessary. So closely invested was the city with these orchards, and so numerous were the rows of noble chinars within the walls, that scarcely any buildings were discernible from a distance, except a few of the domes and minarets appearing above the trees. Its greatest beauty consisted in the number of magnificent palaces, gay and smiling houses, spacious caravansaries, and handsome bazaars which studded every quarter; for the streets were as crooked, narrow and dirty as at present, and unpaved, like those of most Persian towns.

Such was the state of Ispahan when Chardin wrote. Its palaces were then the dwelling of a powerful monarch and his family. His splendid court was crowded by wealthy nobles, who embellished the city with their habitations, and gave life and animation to the squares and public places with their glittering retinues. The bazaars were frequented by merchants who filled them with valuable commodities; caravans arrived daily, and the streets swarmed with a dense population. The mosques were served by numerous mollahs and priests, while the colleges were filled with pupils and teachers. The accounts, even of those modern travelers who are most disposed to view Persia with a favorable eye make manifest how lamentably the scene is altered.

"Nothing," says the author of Sketches of Persia, "can exceed the fertility and beauty of the country in the vicinity of Ispahan; and the first view of that city is very imposing. All is noble that meets the eye,—the groves, avenues, and spreading orchards with which it abounds, concealing the ruins of this once famed capital. A nearer view, however, dispels the illusion; but still much remains of wealth, if not of splendor." "Among the first objects that strike our eyes," remarks Sir Robert Ker Porter (on his approach from the same direction, the south), "were the numerous and nobly-constructed bridges, each carrying its long level line of thickly-ranged arches to porch-like structures of the finest elevations; some fallen into stately ruin, others nearly entire, but all exhibiting splendid memorials of the triumphal ages of the Sofi race. . . . All spoke of the gorgeous, populous past, but all that remained in present life seemed lost in silence. . . . We entered the southern gate of the town, and immediately came out into one of those umbrageous avenues of trees which render the interior of Ispahan in this quarter a very paradise. It terminated in the great bazaar of Shah Abbas, the whole of which enormous length of building is vaulted above, to exclude heat, but admit air and light. Hundreds of shops without an inhabitant filled the sides of this epitome of a deserted mercantile world; and having traversed their untrodden labyrinths for an extent of nearly two miles, we entered the Maidan Shah, another spacious, soundless theatre of departed grandeur. The present solitude of so magnificent a place was rendered more impressive by our horses' footsteps as

we passed through its immense quadrangle to the palace that was to be our temporary abode."

The above may be contrasted with the account given by Morier of the entry of Sir Harford Jones, the British envoy, in 1809: "The great number of buildings which stud every part of the plain of Ispahan might lead the traveler to suppose that he was entering a district of immense populations, yet almost the whole view consists of the ruins of towns, and there are only here and there spots which are enlivened by the communities of men. But whatever may be the condition of modern Persia, its former state, if the remains scattered over the country are sufficient evidences,[9] must have been flourishing and highly-peopled. . . . When we came to the plain, the city of Ispahan rose upon the view, and its extent was so great east and west that my sight could not reach its bounds. The crowd was now intensely great, and at intervals quite impeded our progress. . . . We proceeded along the banks of the Zeinderood, on the opposite side of which were rows of firs and ancient pinasters. We saw three bridges of singular yet beautiful construction. That over which we crossed was composed of thirty-three lower arches, above each of which were ranged three smaller ones. There is a covered causeway for foot-passengers; the surface of the bridge is paved, and level throughout the whole of its extent. After we had crossed it, we proceeded through a gate into the Char Baugh, which is a spacious piece of ground, having two rows of chinar-trees in the middle,

[9] That they are not entirely so might easily be proved; as ruins in a dry climate will remain for many ages, and those belonging to very different eras may be viewed as having all existed in their entire state at one and the same time, thus attributing to one period the aggregate population of many.

and two more on each side. The garden is divided into parterres, and copiously watered by canals of water, which run from one side of it to the other, and which, at regular intervals, are collected into basins, square or octagonal. This fine alley is raised at separate distances into terraces, from which the water falls in cascades. Of the chinar-trees which line the walks, most can be traced to the time of Shah Abbas; and when any have fallen, others have been immediately planted. On either side of the Char Baugh are the eight gardens which the Persians call Hesht Behesht, or Eight Paradises. They are laid out into regular walks of the chinar-tree, are richly watered, and have each a pleasure-house, of which we were conducted to occupy the best,—that, at least, which certainly was more in repair than the others. The rest are in a state of decay, and corroborate only by the remains of the beautifully-painted walls and gilded panels those lively and luxuriant descriptions of their splendor which travelers have given."

The most complete view of the city is obtained from a tower to the south, called Meel e Shatir.[10] A very imposing though melancholy prospect likewise presents itself on ascending to the top of the principal

[10] This column was probably so called because persons aspiring to be king's shatirs proved their abilities by running, between sunrise and sunset, a certain number of times to this pillar and back to the palace; but tradition assigns to the name a more romantic origin. A king of Persia promised his daughter in marriage to any one who should run before his horse all the way from Shiraz to Ispahan. One of his shatirs had so nearly accomplished the task as to gain this height, when the monarch, alarmed lest he should be forced to fulfil the agreement, dropped his whip. The shatir, aware that, owing to the ligatures these people tied around their bodies to enable them to perform such feats, it would be death to stoop, contrived to pick it up with his foot. The trick thus having failed, the royal rider dropped his ring; the shatir then saw that his fate was decided, and exclaiming, "O king, you have broken your word, but I am true to the last!" he stooped, picked up the ring, and expired.

gate of the palace, termed Ali Capi or Exalted, which overlooks the Maidan Shah,—an almost interminable variety of houses, walls, mosques, shops, bazaars, and shapless structures, stretching over the plain on all sides to the distant mountains. But unvaried as are the visible objects, it is not until the want of noise, or smoke, or dust, or movement forces itself upon the observation, that the spectator knows he is looking on a vast desert of ruins. When the author of these pages saw this remarkable scene, perhaps the desolate effect was heightened by the season of the year. Only on the side of the palace was the eye relieved by the sumptuous edifices and gardens enclosed within the walls, and by the dome of a mosque or a medressa, whose lacquered tiles glittered in the sun. Even in these gardens, and in the noble avenues of Shah Abbas, the forms of the trees have been spoiled by trimming them into tall rods with bushels at their tops, not unlike those in the vicinity of London, so that they neither make a show nor afford much shade.

Of the palaces, the Chehel Sittoon is the most sumptuous. Its Hall of Columns, from which the name is derived, inlaid with mirrors so as to resemble pillars of glass, is reflected from a basin of clear water which stretches in front. The walls and roof are decorated with the same fragile material, but with much taste, and interspersed with flowers of gold, so as to convey an impression of great magnificence. Within is a saloon seventy-five feet long by thirty-six wide, forming a noble gallery; on the walls of which are six large and many smaller pictures, representing the achievements of Shah Ismael, Nadir Shah, and other Persian conquerors, with some banquet-scenes, which furnish

curious memorials of the manners and customs of past ages. In this splendid hall are rolled up and carefully preserved by each successive sovereign the superb carpets that were trodden by the Great Abbas, more than two hundred years ago, which far surpass in beauty and texture the flimsy fabrics of modern manufacture. This palace is situated in the center of a garden, divided, according to the national custom, into compartments by walks and canals bordered with poplars and stately chinars. There are, besides, a number of other palaces, each in its own garden: as the Narangistan, or Orangery; the Ungooristan, or Grapery; the Eynah Khaneh, or Hall of Mirrors; the Ashruff Khaneh; the Tâlâr Tabeelah; the Hesht Behesht; the Gooldushteh; all possessing their separate beauties, but which admit not of suitable description.

Of the mosques and colleges celebrated by Chardin, many have fallen into decay: but the Musjed Shah, and that of Lootf Oollah in the Maidan Shah, are in perfect preservation and richly adorned. The medressa built by the mother of Shah Abbas is by far the most elegant, and in the best repair. Its gates are covered with wrought silver; and in the garden are some old pinasters and chinars, which have never been profaned by axe or knife.

But in the days of its splendor, perhaps the greatest ornament of Ispahan was the Maidan Shah or Great Square, to which may be assigned a length of 700 yards and a breadth of 200. Each side presents a double range of arched recesses, the longest containing eighty-six, the shortest thirty. In the center of the southwestern face rises the Ali Capi gate; opposite to which, in the northeastern side, stands the mosque

of Lootf Oollah. The superb entrance of the Musjed Shah occupies the center of the southeastern end, and in the middle of the northwestern is the great gate leading to the principal bazaar and the town. Above this gate in old times stood the clock mentioned by Chardin, which used to amuse the people with its puppets, but this is no longer in existence; nor do the cannon, which were placed within a balustrade before the gate of the palace, retain their position. The balustrade itself is gone; and the Maidan has ceased to present the busy scene it was wont to display in more prosperous days. Of the trees that surrounded it not one is left; the canals which supplied it with water are dry.[11] The houses in its vicinity are no longer inhabited,—the very doors are built up; a blank row of archways occupies the place where the most brilliant shops arranged their wares. That great area, where the nobles of Persia mustered their glittering trains and the chivalry of the kingdom exhibited their prowess before their gallant monarch, or which echoed with the shouts and sparkled with the pomp of the dazzling No Roz, is now a cheerless and deserted void. Little is heard save the occasional tramp of a mule; its loneliness is rarely interrupted unless by the gowned form of a mollah as he creeps towards the mosque, or by the worshipers who resort thither at the hour of prayer. The bazaars are still partially crowded, and nothing shows the former wealth and greatness of this capital more than the immense accommodation prepared for trade. For miles together the stranger finds himself led along these vaulted receptacles, on each side of which are openings leading to

[11] Sir R. K. Porter says there was water in them.

caravansaries. But many of these are falling to decay; and even the bazaar of Shah Abbas is partially unoccupied, while some of its caravansaries have been converted into stables for the cattle, mules, and asses of the townspeople.

From all that has been said of this celebrated capital, it will be inferred that its present population is comparatively small. The miseries it suffered during the Afghan usurpation were succeeded by the loss of that which alone could have repaired the evil—the presence of the sovereign. Years of anarchy increased the desolation, and tyranny completed it. In 1800, the inhabitants were calculated by Malcolm to amount to 100,000; in 1810, they were said to be double that number; but, if any reliance can be placed upon information obtained on the spot in 1821, it did not at that period contain nearly so many. In fact, it is not easy on this subject to approach the truth.

The suburb of Julfah, so celebrated as a colony of Armenians transported from the city of that name on the Araxes, suffered no less in this ruthless invasion; but it began to decline from the time it lost its founder. In the days of Shah Abbas it contained 30,000 inhabitants of 3,400 families, with twenty-four churches and a large ecclesiastical establishment.[12] Sir W. Ouseley estimated them at from 300 to 400 households; but the Rev. Henry Martyn states, that in 1812 there were 500 families[12] who attended twelve parish churches, served by about twenty priests. They are a poor oppressed race.

[12] Twenty bishops and 100 other clergy. Rev. Henry Martyn's Journal in 1811.

[13] A census stated to have been taken of the inhabitants of Julfah by order of their bishop, which made them 12,500.

The causes which reduced the city of Ispahan to its present condition have extended to the whole district. All the way indeed to the frontiers of Fars the eye is caught by the appearance of villages and towns, which a nearer approach discovers to be almost tenantless.

From Ispahan to Teheran the road passes through a country which, generally speaking, presents few signs of fertility or populousness. During the first thirty miles, the vestiges of former prosperity decrease, although at the village of Moorchacoor there is a considerable tract of improved land. Travelers find accommodation in an excellent caravansary built by the mother of Shah Abbas, with good stables, baths, and a reservoir of water. It is celebrated as the scene of the action between Nadir Shah and the Afghan Ashruff, in which the power of the latter was finally broken.

The next twenty miles led over a dreary plain without verdure or cultivation. So great is the deception created by its uniform surface, that an object fully twelve miles distant did not seem more than three from the eye; and in clear weather it was difficult to imagine that a point which was supposed to be almost within hail should have proved the next halting-place at least a score of miles in advance. From thence the road winds among hills to Kohrood, a beautiful village in a valley abounding with orchards and fruit trees, and which in spring and summer is a truly delightful place. From the top of the pass above Kohrood a noble prospect is obtained of all the country to the foot of the Elburz Mountains, with their fine outline extending from west to east as far as the eye can reach; and the lofty conical peak of Demawund clad

in snow is seen soaring far above the rest into the clouds that usually rest upon its shoulders. In this range are seen the lovely valleys of Khonsar, Natunz, and others,—the first remarkable for its rich gardens and the romantic character of its rocks,—the second famous for its pears, peaches, and pretty girls. All this district produces abundance of excellent silk.

An agreeable ride down the glen brings the traveler to the town of Cashan, which is situated in a plain some distance from the mountain-foot, and visible long ere he approaches it. The country around is well cultivated, and yields fruits of all sorts, especially pears, melons, figs, and grapes. The pomegranates of a certain garden at Cashan are particularly exquisite and famous. The town itself is fully as large as Shiraz, while it is less ruinous and better peopled. It is said to have been founded by Zobeide, the wife of Haroun al Raschid; but Sir William Ouseley contends that she could only have enlarged or rebuilt it, as it is mentioned in history as having, in conjunction with Koom, furnished its contingent of troops at the fatal battle of Kudseah (A. D. 636). It is now famous for the manufacture of silk and cotton stuffs, brocades, carpets, and particularly for its copper ware.

From Cashan to Koom the road is fifty-seven miles, and leads chiefly through a country depopulated by the inroads of the Turkomans, skirting the Kuveer or great salt desert of Khorasan, and at the foot of a range of singularly barren hills, composed of rocks of a primitive character.

No two cities can form a stronger contrast to each other than Koom and Cashan,—the latter neat, populous, and industrious,—the former idle and fanatical,

the abode of ignorance and bigotry. On entering the gateway, ruins and dirt meet the eye; and if a human figure appear, ten to one it is that of a mollah. The place is rich only in shrines and priests, the domes and minarets of the imamzadehs and mosques being more numerous than the inhabited houses; yet many even of these were falling into decay, and the storks' nests on their tops gave them a still greater air of desolation. As a place of Sheah pilgrimage it ranks next to Kerbeleh and Mushed, and many rich gifts are offered by the more distinguished visitors. The king frequently repairs thither, and keeps up a show of pious humility by walking on foot and bestowing presents, which, however, are sometimes more showy than valuable. The most celebrated shrine at Koom is the mausoleum of Fatima al Masoomah,—Fatima the Immaculate,—a sister of Ali Reza, the eighth imam. The remains of this lady repose in a tomb, the top of which is enclosed by a frame of sandal-wood, under a green silk canopy, and surrounded by a grate with cross bars of massy silver. This occupies the center of a lofty mosque, adorned with mosaic work in colored tiles, and fitted up with rich carpets. The sepulchre is coeval with the period of Fatima's death; but the mosque was erected by the present monarch upon the ruins of a smaller building endowed by Shah Abbas; and his mother covered the dome with gilt tiles, which make a resplendent show even at a great distance. All the Suffavean kings have added to its ornaments or its wealth. The sword of the great Abbas hangs within the railing; and Shah Sefi I. Abbas II. lie interred in the edifice.

The city, which, from the sanctity of its priests and

saints, has obtained the name of Daur al Mourshedeen, the Abode of the Pious, claims a high antiquity; and D'Anville supposes it to be the Choana of Ptolemy. But its sacred character has not saved it from the fanaticism or barbarity of other sectarians; for it was destroyed by Tumir, and by the Afghans in 1722, from which last misfortune it has never recovered.

From Koom to Teheran is eighty miles, the greater part of which lies across a desert including an arm of a salt marsh called the Deria Kuveer. After leaving this barren track, the traveler enters a pass among low mountains, distinguished by the ominous name of Dereh Malek al Mout,—the Valley of the Angel of Death; and dreary and dangerous enough it is, especially in bad weather. It fell to the lot of the author of these pages to ride, without stopping except to feed the horses, from Koom to Teheran, and to pass the Deria Kuveer in a bitter evening, and this formidable valley in the dark snowy night that followed. The party lost their way, which was only found with difficulty after meeting a small caravan of mules; and one of the servants was nearly frozen to death as they entered the caravansary of Kinaraghird. The sight of the plain of Teheran at daybreak, with that of the city at the foot of the Elburz, was most gratifying, although the walls were still many miles distant and the adjoining mountains covered with snow.

The plain in which the present capital of Persia stands has no beauty to recommend it; being bare, very partially cultivated, totally deficient in trees, and producing no verdure, unless during spring. The city itself merits little attention, except in as far as it is the residence of the sovereign. It is about four miles in

circumference, girt with a high mud wall, flanked with numerous towers and a dry ditch. The ark or palace is the only building of consequence. The bazaars are well filled; the mosques, colleges and caravansaries in good repair; and the private houses are plain but comfortable. It might appear strange that the monarch should have chosen for the seat of his court a place originally so mean; but this preference is explained by its vicinity to Mazunderan and Astrabad, the native possessions of his family. The population varies with his periodical motions. While he continues there it amounts to at least 300,000 souls; when he removes it decreases about two-thirds. There are several gardens and country-houses to which his majesty occasionally repairs, as the Tucht e Kujeriah and the Nigahristan; but before the heats of summer commence, he always assembles his army and encamps on the plains of Sultanieh.

The most interesting objects near Teheran are the ruins of Rhé, the Rhages of Scripture and of Arian, contemporary with Nineveh and Ecbatana, and celebrated as the scene of many important events. Here Alexander halted for five days in his pursuit of Darius. It was the capital of the Parthian kings, and, above all, the birthplace and a favorite resort of Haroun al Raschid. It has been repeatedly ruined by wars and by earthquakes. In the tenth century it occupied a square of a parasang and a half; but soon falling into decay, it was rebuilt and repeopled by Gazan Khan, and became the occasional residence of the good Shah Rokh, grandson to Timur. From that time it sank gradually into neglect, and is now a heap of ruins covering a great extent of ground, among which the

village of Shah Abdulazeem alone flourishes,—a green spot amid the surrounding desolation.

From Teheran to Casbin, a distance of ninety-six miles, the road leads through a long valley better cultivated than usual, of which the Elburz forms the northern boundary. The latter was founded by Shapoor Zoolactaf, and previous to the reign of Shah Abbas was the capital of the Sooffee dynasty. It is one of the largest and most commercial cities in Persia; although when Morier visited it in 1809 it had suffered severely by an earthquake, to which calamity all the towns at the foot of these mountains are subject. A strong wind blowing from the north, and called the Baud e Caucasan, renders the climate rather too cold in spring, although it refreshes the air in summer.

Sultanieh, eighty-six miles farther to the westward, once a noble city, is now but a village in an extensive plain, which in summer is covered with the tents and huts of the royal army surrounding the palace of the king. The tomb of Sultan Mohammed Khodabundeh, brother of the celebrated Gzzan Khan, a noble structure of brickwork, with a dome once covered with lacquered tiles, forms a conspicuous object amid the ruins.

From this point a route, leading in a general direction south-southwest, carries the traveler across the country to Hamadan and Kermanshah, through mountainous tracts varied with fertile spots and pleasant valleys. The first of these cities, supposed to occupy the site of Ecbatana, stands at the foot of Elwund, the ancient Orontes, the snowy peak of which forms a fine feature of the landscape, and is well contrasted with the rich cultivation and foliage that surrounds the town.

It was destroyed by Timur; and though once possessed of considerable magnificence, is now a collection of clay-built houses containing a population of about 50,000 persons. The chief objects of curiosity, besides the antiquities, are two buildings said to be the sepulchre of Esther and Mordecai, and that of the philosopher Avicenna, or, as he is called by the Persians, Abo Sinnah.

Between Hamadan and Kungawur intervenes a fertile tract held by a branch of the tribe of Affshar. The small town of Kungawur, which D'Anville considers as the Concobar of antiquity, is remarkable for the ruins of a magnificent edifice described by Sir B. K. Porter and by him supposed to have been the celebrated temple of Diana. A further route of fifty-two miles conducts to Kermanshah, a thriving city, exhibiting in the time of the traveler just named the advantages derived from the residence of a prince and court less dependent than others upon that of the principal sovereign. It contains about 15,000 families, and is adorned with many handsome public buildings.

Of the large expanse of country between Kermanshah and Ispahan, comprehending Louristan, we can only say that it embraces some of the most fruitful parts of Irak; although, being chiefly occupied by the wandering tribes of Lac, Feilee, and Buchtiaree, little attention is paid to agriculture. The valleys are covered by their black tents, but the villages are very rare. The only town is Korrumabad, the ancient Corbiene, the capital of the Feilee chief; but to the northeast lie Hissar, Boorojird, and Nahavund. This last is a name disastrous to Persia; for it was on the adjoining plains that the contest was decided between the vota-

ries of Zoroaster and the followers of Mohammed, and that the last of the race of Sassan beheld the ancient banner of Iran sink before the green ensigns of his Arabian invaders.

The district of Yezd is, somewhat inconsistently in a geographical point of view, considered as belonging to Irak, for it assuredly makes part of Khorasan. It is an oasis in the vast desert which reaches from the Elburez to Kerman. The city is built in a large sandy plain nearly encompassed with hills; but a thinly-inhabited tract, in which there are several respectable towns and villages, extends in the direction of Ispahan, from which it lies due east. In spite of the dryness of the soil and climate, the territory produces good fruits, silk, and corn, but not enough of the latter to serve for more than forty days' consumption. Yezd, with all these disadvantages, is among the most prosperous cities in Persia; and this it owes to its commerce and manufactures. It is one of the great *entre pôts* between the east and west. Caravans from Cabul, Cashmere, Bokhara, Herat, Mushed, Kerman, are met by merchants from Ispahan, Shirah, Cashan, Teheran, and an immense interchange of commodities takes place. On the other hand, its manufactures of silk and other stuffs, its felts, sugar-candy, and sweetmeats, command a ready market everywhere. The population was stated to Captain Christie to be about 50,000 souls, and among them are 3,00 families of Ghebras or followers of Zoroaster,—an industrious and patient race, who, in spite of heavy taxation, turn their attention busily to trade and agriculture.

Kurdistan, which comprehends Assyria proper, and part of Armenia and Media, has never, properly

speaking, been subject to Persia; for, though force or policy may have attached some chiefs to a particular prince or dynasty, its warlike tribes have, for the most part, maintained their independence. The greater portion of the country consists of mountains, sometimes of great height and utterly barren, but frequently including fertile tracts of pasture and even of cultivable land, while they are occasionally sprinkled with oak forests, which yield excellent timber and abundance of gall-nuts. Of those leaders who profess themselves the tributaries or subjects of the Persian crown, the Prince of Ardelan is by far the most powerful.

ARDELAN.

The province which bears that name extends in length about 200 miles, in breadth 160, stretching from the plain of Hamadan to the small river Sharook. The country is either composed of hills heaped, as it were, on each other, or of great table-lands covered with the flocks and tents of the Eeliauts from June till the end of August, when they remove to the vicinity of Bagdad for warmth. The glens are narrow chasms in the lower parts of the mountains, where the villages are built in situations to protect them from the inclemency of winter. The town of Senna is a romantic and flourishing place, secluded in a deep valley filled with orchards; and here, in a sumptuous palace built on a small hill in the center of the town, lives the wallee in great state, but in a truly patriarchal style. He is an accomplished, liberal-minded man, hospitable and beloved. "It was impossible," says Colonel Macdonald Kinneir, "to contemplate this chief sitting

at the head of his hall, surrounded by his friends and relations, without calling to mind the Percys and Douglases of our own country."[14]

[14] This fine old chief received the English envoy and his suite in princely style: the party was met three miles from the town by his eldest son at the head of 300 admirably appointed horsemen; and the wallee himself assured Sir John Malcolm he would ever consider his visit as an epoch in the annals of his family.

CHAPTER III.

Account of the Provinces of Persia (Continued).

AZERBIJAN.

AZERBIJAN or Media Atropatena (an appellation derived from a satrap, Atropatenus, who on the death of Alexander aspired successfully to sovereign power), lying now on the frontier of Persia, is of great importance. It is separated from Armenia on the north by the Aras; from Irak by the Kizzelozeen; the Caspian Sea and Ghilan bound it on the northeast, and Kurdistan on the southeast. Including Erivan, Karabaug, and Karadaug, it is divided into twelve districts; and its capital is Tabriz or Tauris, which was a favorite residence of Haroun al Raschid, to whose wife its foundation has been attributed. This province is one of the most productive in the kingdom, and presents features which differ from those we have been describing. Its mountains are loftier and afford better pasture, while its valleys are larger than those of Fars and Irak. The villages are less ruinous and are more pleasantly situated. Provisions and comforts abound, and nothing is wanting but a good government to render its inhabitants happy.

One of the most interesting objects in Azerbijan is the great salt lake of Urumeah or Shahee, which, according to Colonel Macdonald Kinneir, is 300 miles in circumference. It is surrounded by picturesque mountains and valleys, some of the latter being fertile

and well cultivated, and has in its vicinity several celebrated towns, among which is Maragha, once the abode of Hoolaku Khan, who with his wife is supposed to be interred here. The site of the observatory of Nazir u Dien, the first astronomer of his day, can be traced on the top of a hill close to the city. There are also near it some singular caves, with altars not unlike the lingam of India. Urumeah, on the other side of the lake, the Thebarma of Strabo and the birthplace of Zoroaster, situated in a noble plain, appears well fortified, and contains about 20,000 souls.

The finest scenery of Azerbijan, which though fertile is divested of wood and verdure, lies on the shores and mountains of that noble sheet of water. But the most remarkable fact connected with this lake is its saltiness. The nature of the salts held in solution had not been ascertained; but that they are in excess is certain from the depositions left upon the beach. In some places a perfect pavement, as it were, of the solid mineral might be seen under the shallow water to some distance from the brink; in others an incrustation of the same substance was formed, from beneath which, when broken, thick concentrated brine gushed out, and a saline efflorescence, extending in some places many hundred yards from the edge, encircled it with a belt of glittering white. The waters, which, like those of the sea, appear of a dark-blue color streaked with green, according as the light falls upon them, are pellucid in the highest degree; but no fish or living thing is known to exist in them. It is said they have decreased within the last score of years, retiring and leaving a barren space of several thousand feet; and a village is pointed out as once having over-

THE KURZEE.

A table placed over the oven and covered with blankets, and family warming themselves at Urmia.

hung the lake, which is now separated from it by a muddy strand covered with salt at least a quarter of a mile broad. The reason of this diminution does not appear; for, while there is no current outward, it continues to be fed by a great number of large streams.

To the north of Shahee lie the fine districts of Morand and Khoi. The latter is particularly fertile and well cultivated; and a town of the same name, one of the handsomest of its size in Persia, contains about 30,000 souls. The plain is celebrated as the arena of a great battle between Shah Ismael and the Ottoman emperor, Selim the First.

The northeastern division of Azerbijan comprehends the district of Khalkhal, Miskeen, and Ardebil. The first is rough and elevated, lying on the southern face of the mountains of Ghilan, which, with those of Talish, are a prolongation of the great Elburz chain. It affords fine hill-pasture, and presents good valleys and thriving villages, but is totally devoid of wood. The second, separated from Khalkhal by the magnificent range of Savalan, is of a similar character, though it possesses some noble plains, which, with that of Ardebil, run into the low land of the Karasu, and with it sink into the extensive steppe of the Chowul Mogan. This flat, the encamping-ground of so many Eastern conquerors, and the scene chosen by Nadir Shah for the finishing act of the drama that placed the crown of Persia on his head, still produces rich and luxuriant herbage, and nourishes the same species of venomous serpents which arrested the victorious career of Pompey the Great.

Ardebil itself is a wretched place, remarkable, however, as the family-seat of the royal house of Sooffee,

and for the tombs of Sheik Sooffee and Shah Ismael. There is also a fort built on the principles of European science, with regular bastions, ditch, glacis, and drawbridges, which is a greater curiosity in Persia than the mausoleum of a saint. It is said that this stronghold cost £160,000 sterling.

The approach from Ardebil to Tibriz is picturesque. From a height above the latter the eye is greeted by a mass of fine foliage spangled with white dwellings, forming the gardens which skirt the bank of the stream that flows past the town. Close under this verdant scene stands the city, with its old palace and several domes and minarets rising above the flat mud roofs. Beyond lies the extensive plain, undulating in the hot vapors of noon, and terminating in the lake Shahee; while remote ranges of lofty mountains bound the view, or melt into extreme distance.

This city is the seat of government of Abbas Mirza, the heir of the crown, and is interesting from the attempts made by that prince to introduce some improvements into certain branches of the public service. It enjoys a portion of that prosperity which the countenance of the sovereign always bestows; its commerce is good, its bazaars well filled, and its population is great, though fluctuating. In the days of Chardin it boasted of 300 caravansaries, 250 mosques, and 500,000 inhabitants,—of late the number has been rated variously, as fifty, eighty, and a hundred thousand; probably when at the fullest it may reach this last amount. The cold is intense in winter, and the snow has been known to lie near Tabriz six months without intermission.

The low tract which stretches along the southern

shore of the Caspian Sea from the plains of Mogan to Astrabad, and from thence eastward along the foot of the Elburz, is very different from the more elevated plateau of Persia; being marshy, covered with forests which clothe the mountains nearly to their summits, extremely verdant and fruitful, and though liable to the disorders which a damp climate and the exhalations of stagnant water are apt to produce, more than commonly populous. Frequent rains prevail, and the waters are discharged by a number of streams, which at times become destructive and impassable torrents. The ground is for the most part naturally or artificially flooded more than half the year. A high-road formed by Shah Abbas, in the usual substantial style of that monarch's work, is the only one through the extensive district. It appears to have been fifteen or sixteen feet wide, and constructed by filling a deep trench with gravel and small stones,[1] over which a regular causeway was very firmly built. It commenced at Kiskar, the western extremity of Ghilan, and, running through that province, Mazunderan and Astrabad, ascended a pass leading to Bostam in Khorasan, and was carried to a point within forty-five miles of Mushed. In many places the water lies upon it to the depth of several feet; but even with this disadvantage the hardness of the bottom renders it preferable to any other path. As time and want of repair, however, have interrupted the continuity of this great thoroughfare, caravans frequently travel along the beach. The villages differ from those of other provinces, the houses being built in clusters of two or three in the mighty forest in which they are buried, and

[1] Hanway makes it broader; but its present appearance does not bear out the opinion.

communicating by paths known only to the inhabitants; so that the traveler, while he sees nothing but a wooden or grass-built hut, like those in the commencement of an American clearing, may be actually in the midst of a population of one thousand persons, who would all assemble at a moment's warning. Nothing, indeed, can be imagined more impracticable to an invading foe than the general nature of the country: and it is singular that, brave and expert in the use of their arms as the Ghilanese are, they have opposed so slight a resistance to the sovereign, and have contributed so essentially to his revenues. The collection of government dues is not so difficult here as elsewhere, and if little goes to the treasury the fault does not lie with the ryots. But although dense forests prevail on the shores of the Caspian, the prospect sometimes opens and displays scenery which, for beauty and interest, cannot be surpassed in any part of the world,—large cornfields, divided by excellent fences and hedges, varied with copsewood,—orchards and groves, from among which the neat cottages of a village often peep out, and fine swelling lawns, with noble park-like trees dotting their green surface or running up the hill-sides in natural glades. Such are the views which mingle with the bolder features of the towering mountains and the swelling bays and blue waters of that inland sea.

The alpine ranges are inhabited by tribes only slightly civilized, but who possess some of the virtues of Highlanders, being true to their chiefs, hospitable, bold, and active; they are, however, daring robbers, and do not scruple to shed blood. The natives of Talish, the northwestern district, who resemble the

A Persian Shepherd.

Lesghees of Shirwan and Daghistan, are particularly savage and reckless. They are good marksmen, and maintain a great degree of independence in spite of the efforts of the Persian government, which, by obtaining hostages, endeavors to hold them in awe.

GHILAN.

The tract we have been describing contains three provinces, Ghilan, Mazunderan, and Astrabad. The capital town of the first, anciently the country of the Ghelæ, is Resht, which contains from 60,000 to 80,000 souls, and enjoys a considerable commerce in silk and other articles. Its bazaars are extensive, clean, and well kept. They are paved, but, like most others in Persia, not entirely protected from the weather; and in them at all times may be seen many foreigners passing along with an air of business, while a general hum and bustle prevail which argue a brisk trade. Enzellee, the shipping port, is inconsiderable, but possesses an excellent harbor, completely landlocked by a sandbank in front, and capable of accommodating many more vessels than ever enter it. The most singular inconsistency is the want of a road to this place, which is about twelve miles from Resht. The depôt for goods is at Peeree bazaar, and everything must be transported on the backs of mules, which frequently sink up to the belly in the devious tract through the marshy forest. Ghilan has no other town except Lahajan, which contains about 15,000 inhabitants; but there are several stations, called bazaars, where fairs are held periodically; of these Fomen, Massouleh, Kiskar, and Teregoram are the most deserving of notice.

MAZUNDERAN.

Mazunderan, the ancient Hyrcania, though less valuable than Ghilan in point of productions, is more celebrated. Its three chief towns are Saree, Amol, and Balfroosh; of which the first is the capital, and represents the ancient Zadracarta. It bears no marks of having ever been large; the walls, which are of mud, with square brick towers, have a circuit of not more than two miles, and its population, although it is the residence of a prince and his court, does not exceed forty thousand souls. It is regularly built, and the streets are unpaved and often impassable in bad weather; the bazaars are miserable huts, having little appearance of trade. There is a tower about a hundred feet high, formed of curious brickwork, and ornamented with belts of Cufic inscriptions, from which it is understood to be the tomb of Hissam u Dowlut, one of the Dilemee dynasty, who died in the fifth century of the Hejira.[2] This monument, with one or two other imamzadehs, are doubtless the structures taken by Hanway for temples of the ancient fire-worshipers. The ruins of Furrahbad, a royal residence erected by Shah Abbas, lie at the mouth of the Tedjen river, which passes Saree, and seventeen miles distant from that town. They exhibit the remains of a noble palace with its harem and pleasure-houses, a fine mosque, and a bazaar. The buildings were constructed in a solid style; but such is the effect of the moist climate in this province, that they are now all reduced to heaps of rubbish, or are so overgrown with weeds that they must soon become so.

[2] See Price's Mohammedanism, vol. ii, p. 252, *et seq.*, for an account of the Dilemites.

The only object of interest at Amol is the mausoleum of Seyed Quwam u Dien, a pious sovereign of Mazunderan, who flourished in the eighth century of the Hejira. It was erected by Shah Abbas who was one of his descendants by the female line. The town contains about as many inhabitants as Saree; but in the summer they retire to their yeylaks in the mountains.

Balfroosh, the third in order, is by far the most important and interesting because it affords a proof unparalleled in Persia of the creative powers of trade. It exhibits the gratifying spectacle of a city purely commercial, peopled wholly with merchants, mechanics, and their dependents, who enjoy a great degree of prosperity and happiness. There is not a khan or noble in the place; even the governor is a trader; and there is a plain and simple air of ease, plenty, and comfort, attended with a bustle and show of business, which resembles the mercantile towns of India rather than one in the despotic land of Persia. Its population has not been ascertained, and it is impossible to acquire an idea of its extent from what the eye can comprehend at any one point of view, owing to the density of the forest. The inhabitants compare it in size to Ispahan; but the appearance of the bazaars, and the acknowledged number of houses in the various divisions, lead to the conclusion that it contains a population of not less than 200,000. The shipping-place is Mushed e Sir, at the mouth of the Bawul; and here, as in all the rivers of Ghilan and Mazunderan, are caught a great number of sturgeon, which forms an important article of export to Russia. Salmon is also occasionally taken.

ASTRABAD.

Astrabad is a small province, divided on the south from Khorasan by the Elburz Mountains, while on the north it is bounded by the Caspian Sea and the desert which stretches to its shores. Its capital, of the same name, is believed to owe its origin to Yezzid ibn Mehloob, an Arab general, who flourished towards the end of the first century of the Mohammedan era. Its circuit is about three miles and a half; it is defended by a lofty and thick but ruinous wall; the streets are generally well paved, and have a drain in the center; the bazaar is large, but poorly filled; and there are no public buildings worthy of observation. Wood being abundant, the houses here, as well as in Mazunderan and Ghilan, are often wholly constructed of it, and thatched with tiles; and this in Astrabad, where the villages are less buried in the forest, though still mingled with trees, produces a pleasing effect, totally opposed to the monotonous appearance of the mud hovels of Upper Persia. Many of the better edifices have baudgeers or wind-towers, to cool the apartments during the heats of summer.

About sixty miles west of Astrabad lies Ashruff, the favorite residence of Shah Abbas.

The eastern part of Astrabad, now called Gourgan, the Jorjan of some authors, but undoubtedly connected with the ancient name Hyrcania, is a plain, partly wooded and partly covered with the finest pasture, and watered by a river of its own name, as well as by the Attruck and many lesser streams. Vestiges of former population are thickly spread over its surface; but the Turkomans first ravaged, and then occupied it as a grazing ground for their flocks and herds.

Mount Damavond.

An ancient tower, called Goombuz e Caoos, stands on a little hillock, probably artificial, in the wide plain, and is seen from an immense distance. It is of exquisite brickwork, and, except at the bottom, where a mischievous attempt has been made to demolish it, it is in as perfect a condition as when first built. The walls are ten feet thick, and the height is about 150 feet. It is hollow; the cavity being undivided to the very top, where a single window in the conical roof gives light to the whole. Its origin is obvious; for it is inscribed with two belts of Arabic characters, though now so much defaced as not to be legible; and it stands among green mounds, said to be the ruins of Jorjan.

KHORASAN.

The extent of Khorasan, like that of the emperor, of which it forms the eastern frontier, has varied with political events; being held by some as comprehending all from Irak to the Oxus and the Indus, including not only Bactriana and part of Sogdiana, but also the whole of Afghanistan. We shall consider it as terminating on the north and east in the line already laid down as the general boundary of the empire. Unlike the rest of that country, in physical as well as political characteristics, this vast province, in former times the seat of a great empire, rich in men and cultivation, presents at this day an endless succession of barren plains, thinly inhabited, and separated by mountains; while the whole country is governed by petty chiefs, who by turns defy and conciliate the ruling power of Persia. The only district yielding implicit obedience is that which occupies the skirts of the Elburz Mountains

from the boundary of Irak to Mushed, including the cities of Semnoon, Damghan, Bostam, Subzawar, Nishapour, and their dependencies, some of which are fertile and well cultivated. The last-mentioned place, of old one of the most important in the empire, founded by Shapoor Zooloctaf, was the center of a territory which contained 14,000 villages, and was watered by 12,000 cannauts or subterranean canals, besides natural streams. Ever the object of plunder, and often destroyed, it always rose from its ashes, till, at length, totally depopulated in the last Afghan invasion, it remained till lately a heap of ruins. In 1821 it could scarcely boast of 5,000 inhabitants; though the multitude of ruined villages, and the innumerable lines of abandoned cannauts, justified the accounts of its former prosperity, and told an impressive tale of misfortune and oppression.

Mushed, the capital of Persian Khorasan, rose out of the decay of the ancient Toos, the ruins of which lie but seventeen miles distant. The plan of the city is by some attributed to the Emperor Humaioon, while he was a guest of Shah Tamasp; but its greatness is undoubtedly owing to the resort of pilgrims to the tomb of Imam Reza. Nadir Shah bestowed upon it much of his dangerous favor, and enriched the shrine with a bounty which still gilds its remains. Though containing scarcely 100,000 souls, it has numerous mosques and mollahs; and they reckon sixteen madressas, some of which are really magnificent, while others are degraded into stables and cattle-pens.

The shrine and its appendages occupy a position in the center of the principal street,—a fine broad avenue, having in the middle a canal, once shaded with

trees. The entry to this holy place is by a quadrangle, called the Sahn, 160 yards long by seventy-five broad; it is paved with gravestones, for all the noble and pious of the land are desirous of burial within its precincts. It is surrounded with a double row of arched niches, all superbly ornamented with lacquered tiles, and at either end stands a lofty gateway embellished in the same fashion, which is probably the most perfect specimen of the kind in the world. Neither Jew nor Christian is permitted to intrude into this magnificent square under pain of death. From the side of the Sahn a gilded archway admits the pilgrim to the mausoleum, the exact form of which it is not possible to ascertain, on account of the meaner buildings that surround it. A silver gate, the gift of Nadir Shah, opens into the chief apartment, which rises like the center nave of a cathedral into a noble dome, and branches out in the form of a cross. The whole is adorned with tiles of the richest colors, profuse of azure and gold, disposed in the most tasteful devices, while from the center depends a large branched candlestick of solid silver. The dome is covered with gilded tiles; and from two points, —one near the shrine and one on the opposite side of the Sahn,—rise two lofty minarets, the lowest parts of which are cased with an azure coating, while the upper parts and the galleries around the top are richly gilt,—assuredly the most beautiful things of this description in the whole empire. A doorway, in the left arch to the northwest, leads into another apartment, richly decorated and surmounted with a dome, under which repose the remains of Imam Reza and of the celebrated Haroun al Raschid. The shrine is encircled by a railing of wrought steel, inside of which

is an incomplete one of solid gold, and many other glittering objects. It would be endless to detail the splendor of the various parts of this mausoleum as dimly seen by the light of lamp and taper. Combined with the reverential silence, only interrupted by the deep intonations of Arabic prayers or recitations from the Koran, and with the solemn mummery of the mollahs, it is quite enough to impress with unmingled awe the ignorant pilgrims who flock thither for the purposes of devotion.

Another passage leads through the mausoleums into a court belonging to a mosque of the greatest beauty, founded by the wife of Shah Rokh, the grandson of Timur. The screen, in which is placed the chief archway, the dome, and minarets, are all tastefully adorned with the usual material of colored tiles.

The government of Mushed, which is placed in the hands of one of the king's sons, under the superintendence of an able minister, extends its authority but a little way to the north or south. The country between the line we have formerly indicated and the desert to the north is chiefly occupied by a colony of Kurds, transported by Shah Abbas from the Turkish frontier to that of Persian Khorasan, bordering on the Uzbeck states. These people have multiplied, and form three distinct states, each under its own chief, who all maintain the manners of their forefathers, together with their rude independence, paying no tribute unless when it is demanded at the head of an army. The most powerful of them resides at Khabooshan, about nine miles west-northwest of Mushed, and is dignified with the title of Eelkhanee or Lord of the Eeliauts. In this quarter is situated the celebrated fortress of

Kelaat Nadiree, which is a valley from fifty to sixty miles long by twelve or fifteen in breadth, surrounded by mountains so steep that a little assistance from art has rendered them quite impassable, the rocks being scarped outside into the form of a gigantic wall. A steam runs through this hollow; and its entrance and outlet, the only points of access, are fortified by walls and towers which are deemed impregnable. It contains twenty or thirty villages, two thousand families, and presents an extended cultivation. In 1822, this stronghold was possessed by a chief named Seyed Mohammed, who, like others, had declared himself independent.

The famous city of Meru, often the seat of empire and the abode of luxury, but now a mass of ruins, is not within the limits assigned to Persia, being nearly equidistant from Mushed and Bokhara—an oasis in the desert—yet it is impossible to pass it unmentioned. A petty chief maintains the place for the sovereign of Bokhara, and hordes of Turkomans encamp around the walls. Its glory has passed away, and even the site of the tomb of Alp Arslan is unknown.

To the south of Mushed, in a well-cultivated district, is Toorbut, the residence of the powerful ruler of the Karaooea tribe, who occasionally assists, but more frequently overawes the imbecile government; and, in concert with other predatory leaders, lays caravans under contribution at discretion. The town contains from 30,000 to 40,000 souls, and enjoys a considerable transit trade, being on the high road from India to the principal cities of Persia.

Herat, the imperial seat of the descendants of Timur, is situated in a well-watered valley, thirty miles in

length and fifteen in breadth, the whole of which is covered with villages and gardens. The former splendor of this great capital[3] has for the most part passed away. The present city, according to Captain Christie, occupies an area of about four miles, and is surrounded by a lofty mud wall and wet ditch, with drawbridges and outworks. From the Charsu, a large square in its center, proceed bazaars at right angles to the four respective gates, the principal one being covered with a vaulted roof, and these on market days are scarcely passable for the crowd. Among the numerous public buildings the Musjed e Jumah stands conspicuous, with its domes and minarets, once ornamented superbly, but now going to decay, though it still covers, with its reservoirs, courts, and arcades, an area of 800 yards square. The private dwellings are in good order, the population is dense, and the commerce thriving.

After many vicissitudes, Herat, in 1749, fell into the hands of Ahmed Shah Abdallee, and has since remained attached to the crown of Cabul. But in the late revolutions, the city and its dependencies were seized by the Vizier Futeh Khan and his brothers, who in their turn were dispossessed; and it then became the retreat of the nominal monarch Mahmoud Shah. It has of late been held by him and his son Camran Mirza, who, though they raise large sums by an oppressive government, pay to Persia a very small annual tribute.

Our information regarding Kerman, Seistan, Mekran, and Beloochistan (which is sometimes considered as a part of Mekran) is derived from Captains Grant and Christie, and Lieutenant Pottinger, who, in 1810,

[3] For an elaborate description of Herat in its glory, see Major Price's Retrospect of Mohammedanism, vol. iii, p. 640.

volunteered to explore these extensive regions, and, at extreme personal hazard, traversed them in three several directions. The first of these officers having landed at Gwuttur, made his way to Bunpore, and thence regaining the coast, marched along the shore, visiting every town and village as far as Bunder Abbas. The two others, having debarked at Somneanee, a little westward of the mouths of the Indus, traveled to Kelat, the chief town of Beloochistan; and from thence to Nooschee, a small village on the borders of the Great Desert. There they separated; and the former, taking a northern course, proceeded through the heart of Seistan to Herat, and thence by Yezd to Ispahan. The latter pursued a southwestern direction to Bunpore, where, turning to the northwest, he passed through the remainder of Mekran to Kerman and Shiraz. Thus a somewhat accurate idea has been obtained of this vast and savage region; and only those who have traveled among a people utterly reckless of human life, and through countries where the extremities of heat and cold, hunger and thirst, increase the horrors of the desert, can appreciate the toils of those resolute individuals who have thus added to our store of information.

KERMAN.

Kerman, the ancient Caramania, has Seistan and Khorasan on the north; Mekran and the Gulf on the south; with Laristan, Fars, and Irak on the west. According to Pottinger, it is exceedingly mountainous and barren. "There is not," observes he, "a river in the province; and were it not for a few springs in

the mountainous districts, and the kahrezes or (subterranean) aqueducts, the natives could not possibly exist. As it is, water is procured with extraordinary pains, and withal is not more than sufficient to cultivate a very trifling portion of the soil;" and all this, although snow lies on the mountain-tops for the greater part of the year. Kerman is generally divided into the desert and habitable regions. The former is so impregnated with salt that sometimes not a blade of grass is to be found in a stretch of ninety miles; and there is no water. Whole armies have perished in this frightful waste; and so great is the danger, even to those acquainted with the routes, that a courier demanded a sum of 200 rupees,—a little fortune in such a place,—for carrying a letter from Kerman to Herat. In the whole tract there is but one green spot, where was built the town of Khubbees, in order to facilitate the trade between the northern and southern provinces. But the place has gone to decay; and its inhabitants have become robbers, subsisting on the plunder of those whom it was intended they should protect. The most fertile portion of the habitable division of Kerman is Noormanshir, which is about ninety miles long by thirty wide; where the soil, consisting of a rich black mould watered by mountain streams, yields an abundant produce, sufficient for a population far more dense than exists in any other part of the province. On the coast there are considerable date plantations; nor is there any great deficiency of forage and water. The capital is in the center of a large and well-cultivated plain; and Sheher e Babec, the ruins of a once splendid town, lies cradled amid a profusion of the most prolific fruit gardens in Persia.

Kerman, a city of great antiquity, was one of the most flourishing in the empire. Situated on the direct road from most of the large towns of the north, to Ormuz, and afterward to Bunder Abbas, the great emporiums of Oriental trade, it enjoyed a lucrative commerce. But its riches rendered it a tempting object of plunder; and of the many conquerors and tyrants who have infested Persia, there is scarcely one at whose hands it has not suffered. In the struggles between the Zund and Kujur families, after being bravely defended by Lootf Ali Khan Zund, the last of the line, it was basely betrayed into the hands of Aba Mohammed Khan, by whom its male inhabitants were slaughtered or horribly mutilated,—its women and children given over to the most revolting slavery,—its buildings and fortifications destroyed. To commemorate this final blow to the fortunes of his adversary, the victor resolved to erect a trophy worthy of the event. Selecting from his captives 900 men, he decapitated 600, and forced the survivors to carry the gory heads of their comrades to an appointed place, where they also underwent the same fate; and the whole were piled into a pyramid of skulls, which remained when Pottinger visited the spot.

Having been rebuilt, though on a reduced scale, it is now the residence of a prince of the blood and governor of the province. Its population amounts to 30,000 souls; the bazaars are handsome and well filled, and trade, which is reviving, might, but for the evil genius of tyranny, become once more considerable. The wool of Kerman is celebrated for its fineness; and its manufactures of shawls, felts, and matchlocks are in request all over Persia. But its prosperity was so

dependent on Gombroon that it can never again be what it once was. Of the latter, also called Bunder Abbas, once a proud child of commerce, the site is now occupied by a collection of miserable huts, inhabited by 3,000 or 4,000 Arabs. The ruins of the former town and fort, as well as those of the English and Dutch factories, are still conspicuous.[4] Parcels of sulphur and red ochre, articles of trade in those days, may yet be seen strewed about the banks of a small creek which formed the shipping-place; and European coins and trinkets are often found by the natives. A group of domes, obelisks, and pillars marks the spot where those of our countrymen who breathed their last on this inhospitable shore rest from their labors, far from their brethren and their homes; and the impressive silence of the scene, with its traces of departed greatness, withered hopes, and disappointed ambition, suggests solemn thoughts to the reflective mind.

SEISTAN.

The small province of Seistan, also called Neemroze, and comprehending the country of the ancient Sarangeans, has Khorasan on the north and northwest; Candahar on the east; Mekran and Kerman on the south and southwest. It is a desert of sand and rocks, through which one fine river, the Heermund, holds its course, producing a strip of rich land, about two miles broad, on either side of which rise perpendicular cliffs. It affords fine pasture, is partly cultivated, and numerous ruins denote its former prosperity. Dooshakh or Jellalabud, the present capital,—probably the Zaranga of Ptolemy,—is a small place rebuilt

[4] The present Arab fort is built on the site of the Dutch factory.

among the remains of a city which covers as much ground as Ispahan. The houses, formed of half-burned bricks, are two stories high, and have vaulted roofs. Between Rodhar, where Captain Christie entered Seistan, and Dooshakh, many decayed windmills were observed. The Heermund, after running through the province in a stream from 200 to 400 yards broad, is lost in the Lake Zerrah,—a shallow sheet of water, which in the dry season is covered with reeds and rushes. It is full of fish and wild fowl, and in it is a high island on which was a fortified town, Kookhozied, the depository in dangerous times of the treasures of the principal families of the province.

Seistan is now scantily peopled by tribes of Afghans and Belooches, who wander from place to place, pitching their tents among the ruins of ancient palaces, and are at once shepherds and robbers. Their chiefs live in fortified villages on the banks of the Heermund, and employ themselves in constant forays. The nominal ruler, when Captain Christie made his visit, was Baharam Khan Kyanee; but his revenue did not exceed 30,000 rupees a year, nor was his authority sufficient to restrain the depredations of Khan Juban Khan, an enterprising man who lived at Illumdar close to Jellalabud, and laid all the country under contribution. Such is now the condition of that province which produced the heroes of the Shah Nameh,—of Zal and Roostum,—and of the many other celebrated worthies of less questionable existence.

MEKRAN.

The large but barren and inhospitable province of Mekran,—the ancient Gedrosia,—which extends from

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the mouths of the Indus to Cape Jask, exhibits every variety of desert, in hill, rock, or plain, intermingled with some tract where a river or brook enables the thinly-scattered inhabitants to raise a small supply of food, and to find pasture for their flocks and herds. A long range of mountains running east and west separates this province into two parts. The southern portion retains the name of Mekran; the northern has acquired that of Beloochistan, though it might more properly be regarded as forming another province.

Mekran and Beloochistan, as well as Seistan, are peopled by a variety of tribes, whose chiefs are more or less independent. Of these clans the Belooches are by far the most numerous, and, according to Pottinger, consist of two distinct classes, the Belooches and the Brahooes. The first, who speak a language resembling modern Persian, are divided into three principal sections, and these again are minutely subdivided. The men are middle-sized, spare yet muscular, bold and robust, but savage and predatory; and though they are heard to boast of bloodshed, plunder, and devastation committed in the chappows, they nevertheless despise pilfering,—are hospitable, true to their word, and not devoid of genersosity. They live in ghedans or tents formed of black felt stretched over a frame of tamarisk branches. From ten to thirty of these constitute a toomun or village, and its inhabitants a kheil or society, which is usually named after some person or fanciful attribute,—as Daoodee Kheil, David's Society; Umeree Kheil, the Noble Society; and so on. The people are indolent but inquisitive, temperate and sober; restricting themselves commonly to two wives, and even their chiefs being content with four. They

treat their women with respect, and do not confine them so rigidly as other Mohommedans. The captives taken in the chappows are made slaves, who after being domesticated are used with kindness, and speedily become reconciled to their fate. "Why should they wish to leave us?" replied the Sirdar or chief of Nooskee to Captain Christie, who had inquired how they were prevented from escaping; "they are well fed and clothed, and treated like the other members of my family,—they want for nothing. Come what will, they get a share of what I have; and they know that the more they work the better we shall all fare. They have no cares; now, at home they would have to think of house, and food, and clothes, and might possibly starve after all. No, no; the worst punishment we can inflict on a refractory fellow is to turn him about his business."

The Brahooes, like their neighbors, are divided into an infinity of tribes and kheils, and are still more addicted to the wandering and pastoral life. They inhabit the mountains which bound Beloochistan to the east, and in winter often come down to the plains of Cutch Gundava. They surpass the Belooches in hardihood, are more frugal and industrious, better farmers, quieter and less prone to rapine, not so avaricious, revengeful, or cruel. They are faithful, grateful, hospitable; and their courage being acknowledged, they are seldom molested. They are shorter and stouter, have round faces, flatter features, and their hair and beards, instead of being black, are not unfrequently brown. They are very voracious, and live much upon animal food. They pay a far greater degree of deference to their chiefs; but in most other

respects their manners and customs resemble the Belooches. Lieutenant Pottinger leans to an opinion that these last derive their origin from a residue of the Seljuk Turkomans, driven by the tide of conquest into this remote quarter; while the Brahooes might lay claim to an earlier possession of their mountain homes. But we may observe that there is in many particulars an analogy between the Belooche tribes and those of more settled habits in Persia; while the Brahooes may be supposed to represent the Eeliauts. The distinguishing difference between the population of the two countries is, that in Beloochistan there is no class of fixed inhabitants like the citizens of Persia; for the Dehwars[5] or villagers, found in Kelat and some neighboring districts, are too few and too small to be taken into account. The intractable nature of the soil, and the predatory character of its possessors, account for the deficiency; and the continued residence of Hindoo merchants, in almost every village of importance, serves rather as a proof of their devotion to gain, than of the protection they receive, or the encouragement afforded to commerce and civilization.

The first part of this province visited by Messrs. Christie and Pottinger was the small state of Lus, supposed by Macdonald Kinneir to be the country of the Oritæ of Arrian. It is a sandy plain hemmed in by lofty mountains, and producing abundant crops. From its chief, Jam Mohammed Khan, who resides at Bela (a poor town of 1,500 houses), the travelers received much kindness, although they appeared in the humble

[5] Lieutenant Pottinger thinks this class may probably be descendants of the Ghebres, but they rather resemble the Taujucks of Cabul; they are a mild agricultural people, and occupy lands free of rent, in consideration of ervices which they are bound to render to the Khan of Kelat.

character of agents to a Hindoo merchant, for the purchase of horses. He did all in his power to facilitate their progress to Kelat; and to obviate the dangers of the enterprise, consigned them to the charge of Ruhmul Khan, a chief of the Bezunga Belooches. But that ruffian did not fail to take advantage of their necessities, and even to menace their personal safety. At one moment the wild freebooter swore by his beard, that had they entered his country without leave he would cut them in pieces, and in the next breath he invited them to pass a week at his village. When they remarked that they had hoped, as inoffensive travelers, to pass unmolested through his territories, he replied with a grim laugh, "How could you dream of such a thing? Not even a hare can enter Ruhmul Khan's country against his will—but you now have his word for your safety, and need fear nothing mortal—for the rest, we are all in the hands of God!" In the districts through which they passed, his followers took whatever they wanted, while the terrified owners looked on, not daring even to remonstrate.

A march of nearly 300 miles carried the party to Kelat. Their way lay through a succession of mountain passes, barren plains, river-courses full of jungle, and occasional toomuns or towns belonging to chiefs nominally subject to the khan, but all of them exercising an independent authority. Meer Mohammed Khan Kumburanee, the hereditary descendant of six successive rulers, the first of whom had snatched the sovereign power from a Hindoo rajah, was the chief of Kelat when Lieutenant Pottinger reached that place; and his dominions embraced the large districts of Jhalewan and Sarewan, Cutch Gundava, Zuchree,

and some others of less importance. But this easy and unsteady character was unfitted to the vigorous maintenance of power. His revenues did not exceed 350,000 rupees, though his troops nominally amounted to about 30,000 men. The two first districts present to view a mass of tremendous mountains, intersected by plains which, in spite of their forbidding appearance, produce abundance of wheat, barley, and other grains. The territory of Cutch Gundava, again, embraces a flat 150 miles long and forty or fifty miles in breadth, consisting of a rich black mould, which affords valuable crops of indigo, madder, cotton, and all sorts of grain; but the blessing of soil and moisture is counterbalanced by the occasional prevalence of the pestilential simoom, which proves fatal to many of the inhabitants. Kelat contains about 7,000 souls, of whom 500 are Hindoos. Its bazaar is well supplied, and it enjoys a considerable trade.

After a vexatious delay the travelers quitted that place, and performing a journey of seventy-nine miles in a northwesterly course, through a barren, mountainous country, reached Nooskee, where they separated,—Captain Christie proceeding, as has been already mentioned, to Herat. Nooskee, which is a small sandy tract, about thirty-six miles square, watered by the Kysur, lies at the foot of the Kelat Mountains. It overlooks the great desert, which stretches like an ocean to the west and northwest for several hundred miles, embracing the oasis of Seistan, and overspreading with hopeless barrenness the greater part of Kerman and Khorasan. In its toomun, composed of the usual ghedans, resided Eidel Khan, the Sirdar, who, when the travelers took up their quarters in his Meh-

man Knaneh, or Guest Chamber, and threw themselves on his hospitality, received them with kindness. He did not, however, on that account, think himself bound to abstain from the attempt to turn their necessities to his own advantage; nor was it without considerable cost, as well as difficulty, that Lieutenant Pottinger at length was permitted to enter upon his arduous journey across the desert to Bunpore. The fatigues and dangers he underwent for upwards of three weeks were such as few could have supported. During these days the party had to travel sixty-eight miles across a waste of red impalpable sand raised by the wind into huge waves, like those of a tempestuous sea, over which the camels could only climb with extreme toil, slipping down the abrupt sides as the crests of running sand broke under them, while the riders were forced to pursue their painful course on foot. During the heat of noon, their distress was increased by clouds of dust that floated in the air, without wind or any perceptible cause, and which, entering the mouth and nostrils, parched the throat and tongue, exciting an oppressive sense of suffocation, and increasing to excess the miseries of constant thirst.

This tedious journey brought Lieutenant Pottinger to a district divided among petty chiefs, where he traveled sometimes as the agent of a Hindoo merchant, sometimes as a hajji or pilgrim; while at other times circumstances induced him to avow his European connections. By the chief of Bunpore, a fort containing about 100 wretched habitations, and situated in an extensive plain indifferently cultivated, he was treated with great hospitality, and compelled to make presents which he could ill spare; on the other hand, the ruler

of Basmin, in the same neighborhood, though master of but a petty hold and small territory, rendered him all possible assistance.

Another journey of 170 miles,—painful from the utter want of water, and perilous on account of ferocious banditti, carried Mr. Pottinger to Noormanshir in Kerman, whence he made his way to the capital of the province. The deserts traversed between the latter place and Nooskee, like others in these countries, at all times perilous, are in the hotter months frequently visited by blasts of the simoom, which crack and shrivel up the skin and flesh, occasioning all the agony of scorching; while, from the gaping rents, the dark and distempered blood pours out in quantities that soon occasions death. In some cases life seems at once dried up, while the corpse, changed to a putrid mass, separates limb from limb on being touched. The only method of avoiding the pestilential vapor, the approach of which cannot always be foreseen, is to fall upon the earth, covering the body with whatever garments may be at hand till the blast passes by. The Sahrab, or Water of the Desert, is another phenomenon of the wastes equally well known, and most painful from the disappointment it occasions; for it usually appears in low spots, where water might reasonably be expected, and so perfect is the deception, that mountains and rocks are reflected in the fallacious fluid as in a real lake.

Mekran proper is mountainous and barren, containing, like Beloochistan, some tracts less arid than the desert around them, which yield a little grain and pasture. The coast in some places produces dates and corn; but it is so hot that in summer the inhabitants scarce venture out of their huts, and the fiery wind

scorches all vegetable life. Of the numerous torrents which furrow the mountains and tear up the plains in the winter or rainy season, not one retains a drop of water in summer; and their beds are usually thickets of babul-trees, tamarisk, and other shrubs. No country can be imagined more ungenial and forbidding; and the natives are a puny, unsightly, and unhealthy race,—dissipated and sensual, addicted, both men and women, to every vice and excess, including that of habitual drunkenness. They are all robbers and plunderers, utterly devoid of compassion and reckless of human blood; and those who occupy the mountains bordering on Beloochistan are yet more ferocious and treacherous than their neighbors, without any of their redeeming qualities. The province is divided into districts, each governed by some petty chief; for, though the Khan of Kelat is nominal sovereign of the whole country, he has no real power in its southern quarters.

This extensive region possesses a great variety of climate. The coast of Mekran and the sandy deserts suffer the utmost degree of heat; and the snow, which perpetually covers the peaks of its northern mountains, betokens the extreme of an opposite temperature. In many parts the cold is excessive; and heavy falls of snow and sleet often endanger the safety of travelers. But many of the mountainous districts of Beloochistan may boast of atmosphere little, if at all, inferior to that of Europe. The heat is never too great, and the seasons follow each other in regular succession. Crops ripen early and for the most part securely; so that, in spite of its forbidding aspect, it might, under a well-regulated government, be a happy and contented, if not a rich and powerful, country.

CHAPTER IV.

Antiquities of Persia.

THE antiquities of a country are so closely connected with its early annals and religion, that here we shall give a short description of the most remarkable remains in Persia. Few celebrated empires are so poor in monuments of ancient greatness; and the deficiency is the more extraordinary as all that survive are so solid as in a great measure to bid defiance not only to age but even to the more destructive hand of man, and at the same time so magnificent as to convey a high idea of the taste and skill of those who constructed them. The antiquities of Persia may be divided into two classes referring to different periods: those antecedent to the conquest of Alexander, and those belonging to the era of the Sassanides. There are few connected with the early Arabian conquerors; but these have been mentioned in treating of the provinces where they occur.

PERSEPOLIS.

Of the first class, by far the most interesting and extensive are the ruins of Persepolis, termed by the natives the Tucht e Jumsheed, or Chehel Minar,—a fabric which for ages has excited the admiration and employed the descriptive talents of travelers, while it has afforded matter of vain though curious speculation to the learned. Nothing can be more striking than

VIEW OF THE RUINS OF PERSEPOLIS

From near the tombs of the kings.

the appearance of these ruins on approaching them from the southwest. Placed at the base of a rugged mountain, on a terrace of masonwork that might vie with the structures of Egypt, it overlooks an immense plain, enclosed on all sides by distant but dark cliffs, and watered by the Kour Ab, which once supplied 1,000 aqueducts. But the watercourses are choked up; the plain is a morass or a wilderness; for the great city, which once poured its population over the wide expanse of Merdusht, has disappeared, and the gray columns rise in solitary grandeur, to remind us that mighty deeds were done in the days of old.

The terrace on which these architectural remains repose is of an irregular form. The west front, which overlooks the plain, is 1,425 feet long; the northern is 926 feet, and the southern 802; the height appears to have varied from twenty-five to fifty feet, according to the inequalities of the ground. The surface has become very uneven (if indeed it ever was otherwise) by the drifting dust and the fallen fragments. The only ascent to this platform is on its western side, by a magnificent staircase, formed of two double flights of steps. Of these the lowest, consisting each of fifty-five steps,[1] twenty-two feet long and three inches and a half deep, meet in a landing place thirty-seven by forty-four feet. From this point springs a second double flight of forty-eight steps of similar dimensions, which terminate on the level of the platform, in a second landing place sixty-four feet

[1] Niebuhr says fifty-seven in the lower and forty-seven in the upper flights, each four inches high. He adds, that the height together is thirty-three feet; but his own data would give thirty-four feet eight inches.

long.[2] The ascent is so gradual that travelers usually ride up on horseback; and the blocks of marble are so large that from ten to fourteen steps are cut out of each.[3]

Having reached this landing place, the stranger beholds a gigantic portal formed of two massive walls, with the front and interior faces sculptured into the resemblance of colossal animals. The length of it is twenty-one feet, its height thirty feet, and the walls are twelve[4] feet apart, the groundway being paved with slabs of polished marble. The animals stand on a pedestal, which elevates them fifty feet. Their heads are so mutilated that it is impossible to say what they were meant to represent;[5] their necks are decorated with collars of roses; short curled hair covers the chest, back, and ribs; and the workmanship is singularly correct and delicate.

Twenty feet eastward from this portal stood four handsome fluted columns with beautiful capitals, about forty-five feet high and twenty-two feet apart; but only two remain, and not a relic of the others is to be seen. Another space intervenes between these columns and a second portal, resembling the first, save that the walls are only eighteen feet long, while the

[2] Niebuhr says he saw holes in the large stones of the landing place, as if for gates; and conceives that the whole platform may have been under lock and key: in which case there must have been parapet walls to the terrace; but there seems little ground for thinking so.

[3] It is remarkable how slight are the marks these steps bear of being frequented; they are scarcely worn at all; and the reverse must have been the case had the place been long the resort of worshipers (if a temple), or even of the crowds which throng the gateway of a royal residence.

[4] Niebuhr says thirteen, and remarks that the space is small for so splendid a fabric.

[5] Sir R. K. Porter calls them bulls. Probably they were figures of the same animal that appears in various parts of the ruins, particularly in the capital of some of the columns and which resembles a unicorn fully as much as a bull.

figures on the eastern side appear to have had human faces adorned with diadems; their beards are still visible, and wings, of which the huge plumage is exquisitely cut, extend high above their backs.

There is an interval of one hundred and sixty-two feet between the right of these portals and the terrace which supports the groups of columns,—the most striking part of the ruins. In this space there is a cistern sixteen by eighteen feet hewn out of the solid rock. A double staircase leads to the terrace, the whole length of which is two hundred and twelve feet, each flight projecting considerably beyond its northern face. At each extremity, east and west, rises a range of steps, and again, about the middle, projecting eighteen feet, are two smaller flights; the extent of the whole is eighty-six feet, including twenty of a landing place. Like that of the great entrance, the ascent is extremely gradual, each step being fourteen inches broad by sixteen feet long and four inches deep. The front is covered with sculptures so thickly as at first to bewilder the eye. These figures, which are disposed in groups to suit the compartments of the staircase, are variously habited and employed. Some resemble royal guards and attendants, clothed in long robes, with brogue-like buskins and fluted shields; others are placed in long rows, and appear to represent a procession of many nations, being differently dressed and appointed. They bear gifts or offerings, and lead animals of divers sorts. There is also represented in sculpture a fight between a lion and a bull, or, as some think, a unicorn,—at all events, an animal like the mutilated figure at the portal. But a description of this superb display of bas-reliefs would

be tedious and scarcely intelligible without elaborate drawings.[6]

Sir Robert Ker Porter supposes these magnificent works of art were designed to perpetuate the memory of the grand religious procession of Cyrus the Great described by Xenophon, or probably that of Darius, at the festival of the No Roz or vernal equinox, receiving presents from the numerous nations of his empire.

But we hasten to the more stupendous portion of these ruins,—the magnificent colonnade which occupies the terrace. And assuredly the imagination cannot picture a sight more imposing than these vast, solitary, mutilated pillars, which, founded in an age beyond the reach of tradition, have witnessed the lapse of countless generations, and seen dynasties and empires rise, flourish, and decay, while they still rear their gray heads unchanged.

From the terrace, which measures from each to west 380 feet, and from north to south 350 feet, once rose four divisions of columns, consisting of a central group of thirty-six, flanked on either side as well as in front by two rows of six each, forming an aggregate of seventy-two[7] in all. Of the advanced division, the site of which is twenty feet from the landing place, only one is standing. Between these and the first row of the center pillars are seen large blocks of stone, supposed by Morier to have formed pedestals for figures, but which Niebuhr considers as marking the walls of

[6] Such plates, and a minute account of every figure, may be found in the Travels of Sir R. K. Porter.

[7] This computation and plan agree with those of Niebuhr, Kæmpfer, and Le Brun, and of Morier more recently, and is undoubtedly correct, but Le Brun, speaking of the total number of columns on the great terrace, estimates them at 205. Sir Thomas Herbert, Thevenot, and Chardin, increase the amount of those in the grand colonnade, though it does not appear upon what grounds.

A great god is Auramazda, who created this earth, who created yonder heaven, who created man, who created Peace for man, who made Darius king.—*Old Persian Inscription.*

From a Painting by Joy Hambidge.

KING DARIUS OFFERS SACRIFICE UNTO ORMAZD.

The king with his army has ridden across from the palace at Persepolis, six miles distant. The groom Oibares holds his favorite horse. The soldiers stand in an attitude of devotion while the king proclaims his faith and offers worship to the god to whom he ascribes all good.

a portal. About thirty-eight feet from the western edge of the terrace (which is the same as that of the principal platform) arose the double row of columns, of which five only remain erect. Of the corresponding eastern rows four only survive. Sixty feet from the eastern and western colonnades arose the central group of thirty-six columns, and in this interval are to be traced the courses of aqueducts, in some places cut in the rock.[8] Of these columns five alone are entire, which, with those already mentioned, form an aggregate of fifteen, still occupying their sites;[9] the rest lie prostrate in the accumulated dust of ages, and many of the pedestals are demolished or overwhelmed in rubbish.

This magnificent assemblage of columns consisted of two distinct orders,—those composing the three exterior double rows being uniform in their architecture, while the center group, all of which are alike, differed from those surrounding them. The two orders are thus described by Sir R. K. Porter: Of the first he says, "The total height of each column is sixty feet,[10] and its length from tor to capital forty-four feet. The shaft is finely fluted in fifty-two divisions; and at its lower extremity begins a cincture and a torus; the former two inches, the latter one foot in depth. From thence devolves the pedestal, in form of the cup and

[8] Niebuhr mentions this, and says the terrace was paved with stones of extraordinary size.

[9] Della Valle, in 1621, say 25 pillars standing.
Herbert, in 1627, } 19
Olearius, in 1638, }
Kæmpfer, in 1696, } 17
Niebuhr, in 1765, }
Franklin, and all travelers down to Sir R. K. Porter, } 15
Lieut. Alexander, in 1826, 13

[10] Niebuhr computes the height of these at fifty-two feet, and of the center ones at forty-eight.

leaves of a pendant lotus. It rests upon a plinth of eight inches, and measures in circumference twenty-four feet six inches; the whole, from the cincture to the plinth, comprising a height of five feet ten inches. The capitals which remain, though much injured, suffice to show that they were also surmounted with the double demi-bull (or unicorn). The heads of the bull forming the capitals take the directions of the faces of the respective fronts of the terrace; and I think there can be no doubt that the wide hollow between the necks received a beam, meant to support and connect an entablature, over which has been placed the roof." Of the central group he remarks, "They are placed at the same distance from each other as the columns in the other divisions, and the dimensions are similar in point of circumference and in the depth of the pedestal, as also in the general particulars of the ornaments; but they are only fifty-five feet in height. The shafts, which are fluted like the others, are about thirty-five feet in length; the capitals are of a quite different character, being of the same description with those at the great portal. The two lower divisions are evidently constructed of the hallowed lotus; the upper compartment has only two volutes; the middle compartment (which is only one division of the lotus) appears to have some extraneous body introduced into the opening between it and the lower part; and the angular and unfinished state of that side of the capital seems to testify the same; here then the connecting line must have run, whence the roof could spring."

Immediately to the south of these groups, and elevated six or seven feet above the terrace on which they stand, is a mass of ruins of a different descrip-

tion, among the fragments of which may be traced abundance of the same figures which adorn the staircase. It appears to have contained at least three apartments, the doorways and window-frames of which, formed of huge blocks of highly polished marble, with numerous niches, bear various bas-reliefs; especially one of a monarch clad in long flowing robes, with two attendants holding over him the umbrella and fly-flap; while others represent combats between men and various imaginary animals. Faint remains of a double colonnade between the western face of this building and the same face of the grand terrace are still visible.

Still farther southward appear other complicated masses of ruins, among which are many vestiges of elaborate sculptures as well as of colonnades. Sir R. K. Porter saw the bases of ten columns three inches in diameter, and he conjectures that the largest may have been attached to the abode of the sovereign.[11] The principal doorways and window-frames, of gigantic proportions and exquisite workmanship, are still in their places; but fragments of sculpture and plinths of columns scattered about in heaps of rubbish evince the power of time and weather over the most solid structures. The royal personage with his two attendants appear frequenty in the bas-reliefs on the entrances, and many figures like those in other parts of the ruins also occur, together with occasional inscriptions in the arrow-headed or cuneiform character. A subterranean aqueduct, which seems to have supplied the whole series of edifices from a tank yet visible at the foot of the rocks, passes under the ruins; and in this dark

[11] Niebuhr supposes this to have been the first-built portion of all the edifices on the platform.

labyrinth Chardin wandered long, and Morier found himself disappointed.

There are vestiges of two other edifices on the platform; one to the north of those last mentioned, and another to the southeast. These also bear bas-reliefs of the same description as those already delineated. But by far the most considerable of the structures which have occupied this area, except the Chehel Minar (as the aggregate group of columns is called), is a square of 210 feet, situated a considerable space northward from the columns. Two doorways enter it from every side, but the grand portals are on the north. These are thirteen feet in width,—the others are only seven, and all are richly adorned with sculpture of the same characters with that already described.[12]

We have still to notice the tombs,—those magnificent resting-places, as they are no doubt justly deemed, of the ancient monarchs of Persia.[13] In the face of the mountain, about 500 yards eastward from the Hall of Columns, appears a niche 72 feet broad by 130 high, according to Chardin, cut in the solid rock, the face of which is divided into two compartments, each highly ornamented with sculpture. In the lower compartment, four pilasters, with capitals of the double-headed

[12] Le Brun estimates the number of figures of men and animals on the whole of the ruins, including the tombs, at 1,300, which Niebuhr does not think exaggerated.

[13] The question cannot but arise here, how the princes of a people whose religion forbade interment, and whose custom was to expose the dead to gradual decay and to the fowls of the air, should have formed depositories so elaborate. They were probably intended as crypts to contain embalmed bodies, rather than as places of sepulture. Yet even this seems contrary to the doctrine of Zerdusht, which inculcates the resolution of the body into its original elements, and their reunion at the resurrection, as fundamental tenets. We find, nevertheless, that the Sassanian kings were buried, and at Istakhar too; for Yezdijird, the last of the race, was sent from Khorasan to be laid in the sepulchre of his fathers.

unicorn, carry upon beams an architrave, frieze, and cornice. The space between the center pillar is occupied by a false door carved in the rock, in the lower part of which an opening has been broken, probably in search of treasure. The upper compartment exhibits, in bas-relief, a coffer (not unlike the figures of the Jewish Ark of the Covenant), terminated at either end by nondescript animals, and supported by their legs, which resemble those of griffins. A double row of fourteen figures each is sculptured on this chest. On the top, at one end, is placed a fire-altar, while opposite on an elevated stage of three steps, stands a royal figure, holding up his right hand as if in adoration, and grasping with his left a bow; above, between the king and the altar, hovers a symbolical figure, supposed to be the monarch's attendant spirit.

On entering the broken doorway a chamber is discovered, about thirty feet wide by fifteen or sixteen deep, and ten or twelve high, at the further end of which are three cavities, as if for bodies.[14] Being all empty, they have long been open to the curious, and are often used by the Eeliauts who encamp near as magazines for corn and straw.

One of the most perplexing considerations regarding these tombs is the great care with which their entrances have been concealed from view; for the doorway having but the semblance of a gate, there must have been some other access even to excavate the interior. Chardin thinks the subterranean passages in

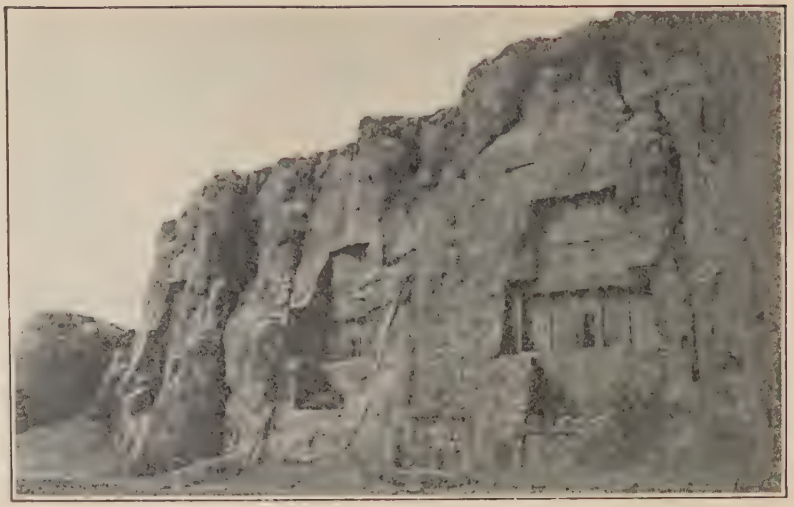
[14] One of the tombs has but two of these cavities; they have all been covered with slabs of marble. According to Chardin, these crypts are thirty inches deep, by sixty-two long and twenty-six broad. In his time, as now, neither vault nor crypt contained anything but muddy stinking water; and he thinks, if bodies ever were deposited there, they must have been pressed in by violence, so small are their dimensions.

which he was bewildered must have led to the sepulchres, although the communications had been closed. Yet if this be the case, it is singular that no indication of such entrances has ever been discovered within the tombs themselves.

Three-quarters of a mile southward from the Tucht e Jumsheed, Niebuhr discovered, and Morier after him visited, a tomb resembling the others, but not so much ornamented, and in less perfect preservation. The most remarkable circumstance is, that it appears to have been studiously concealed from view, and has no doorway whatever; thus confirming Chardin's opinion, that these repositories were approached only by secret passages under ground. The upper part is built of large blocks of stone; the under portion has been hewn out of the rock.

A few miles northward from the great ruins, in a spot called, from the Sassanian sculptures found there, Naksh e Roostum, are four more tombs, so closely resembling those at the Tucht as to require no particular description. They are cut in the face of a perpendicular rock, the natural scarping of which is increased by art, and elevated from thirty to forty feet from the ground, so that it is very difficult to reach them. This has been done, however, by Captain Sutherland, Sir W. Ouseley, Colonel D'Arcy, and Sir R. K. Porter, whose discoveries have only identified their age with that of those at the Tucht e Jumsheed.

A singular and substantial building of white marble near these tombs, twenty-four feet square and about thirty feet high, attracts the attention of travelers. The ceiling is composed of two large marble slabs, and a single stone twenty-two feet long forms the cor-



TOMBS OF THE ACHAMENION KINGS AT NUKSHI RUSTOM.

Tomb of Darius to the right.

nice of the northern face. The portal, five feet six inches high, and about eleven feet from the ground, gives entrance, through a wall five feet three inches thick, into a chamber twelve feet three inches square and about twenty feet high, the walls of which are blackened with smoke; the windows being closely fitted with stone. There is no sculpture on this building, but many narrow niches appear in the external walls. The natives call it the Kaaba[15] of Zoroaster, and the Nokara Khaneh of Jumsheed. Morier thinks it a fire-temple; but there remains nothing to indicate its use with any degree of certainty.

There are, however, two structures formed from protuberances of rock, between five and six feet square, which appear to have been fire-altars; and in the recesses of the mountains Morier saw twenty niches of various sizes, with inscriptions different from all that he had elsewhere observed.

All the way from Naksh e Roostum to the Tucht, both the plain and the mountains exhibit tokens of the same workmanship so strikingly exhibited in these two places. Of such vestiges, that called the Tucht e Taoos (Throne of the Peacock), or the Haven of Jumsheed is the most remarkable. But it would be endless to enumerate all the indications of former prosperity which this neighborhood affords. That there once existed on the plain of Merdusht the large and populous capital of a mighty empire, is a fact which admits of no dispute. But the learned are divided regarding the name of this place; some holding it to be the Persepolis, some the Pasargadæ, of ancient historians—for the appellation Istakhar is more modern,

[15] The Kaaba or Temple of Mecca is the point to which the Faithful turn their eyes at prayer.

and applies properly to a castellated mountain in the vicinity.

Sir W. Ouseley is inclined to believe that the city in the plain of Merdusht was Pasargadæ, which name he proposes to read Parsagarda, and considers it as identical with Persepolis. The observation of Strabo, however, who mentions that Alexander, after having burned the palace of Persepolis, went immediately to Pasargadæ; and that of Arrian, who says that the conqueror, having visited the tomb of Cyrus at Pasargadæ, returned to the palace he had burned, appear conclusive against Sir William's hypothesis. In the situation of Persepolis, Chardin at once recognizes the descriptions of Arrian, Strabo, and Diodorus Siculus. Sir R. K. Porter thinks the Tucht e Jumsheed was the palace set on fire by the Macedonian conqueror; it was not wholly burnt down, as Quintus Curtius would have it, but saved by his own orders from complete destruction on recovering from his intoxication, as Plutarch more reasonably mentions. In proof of this, he refers to Strabo and Arrian, who say that the Macedonian after his return from India inhabited the palace of Persepolis; and we learn from the Book of Maccabees,[16] that Antiochus Epiphanes, 160 years afterward, attempted to pillage that city and its temple.

Persepolis and Pasargadæ are both described as situated near the Araxes or Kour Ab.[17] The plain of Merdusht is watered by that river; and a branch of it, named the Polwar or Ferwur, which rises in the valley of Mourghab, passes near the Tucht. If the

[16] 1st Maccabees, chap. vi.

[17] It is remarkable that this river retains the name of the celebrated founder of the empire—Cyrus; in Persian, Kour.

hypothesis and reasoning of Morier and Sir R. K. Porter be well founded, the remains of Pasargadæ are to be found in Mourghab; and in that case Persepolis would be identified with the Tucht e Jumsheed.

ISTAKHAR.

In later times, during the sway of the Arsacidæ, Istakhar, the only name by which native historians appear to have known this city, finds frequent mention in their works, although little weight can be attached to their authority. I was among the earliest conquests of Ardeshir Babegan; Shapoor II. made it his residence; Yezdijird I. held his court there; and Hoormuz III., who reigned in the close of the sixth century, passed two months every year at it. In the succeeding age, however, it ceased to be a royal residence, for Khoorsroo Purveez bestowed the government on one of his favorites; and it was here that the last of the Sassanian kings lay concealed when called to the throne A. D. 632. Twelve years afterward it capitulated to the Mohammedans; but the people having slain the foreign governor, were in consequence all put to the sword. The city was ultimately destroyed by the fanatical Arabs; and Shiraz being founded in the vicinity became the capital of Fars. Such is a sketch of the latter days of Istakhar; but the questions, who was its founder, and who raised the mighty fabrics of which the ruins still astonish the traveler, remain yet unanswered. If, however, the translation made by M. Saint Martin, of two cuneiform inscriptions copied by Niebuhr from these ruins, be confirmed by farther discoveries, their era may be

determined, and the conjecture which assigns them to the age of Darius and Xerxes will be reduced to certainty.

Opinions have not been less divided as to the object of these edifices than regarding their date and founder. That the Chehel Minar, or Hall of Columns, was dedicated to some solemn and probably religious purpose seems obvious from its peculiar architecture, its unfitness for a dwelling, its singular position beneath a range of mountains, as well as from its vicinity to the cemeteries in the rock behind. It is even doubtful whether it ever had a roof. The distance between the columns, the absence of all materials among the ruins adapted to such a purpose, no less than the scantiness of the rubbish, have been adduced as reasons for concluding that it never was covered, unless occasionally by an awning; and to this opinion Colonel Johnson, an intelligent traveler, inclines. But it has been urged with considerable plausibility on the other hand, that twenty-five feet, the distance between each column, is a space by no means too great to be connected by beams, while all such perishable materials must have long since decayed, and those of a more permanent nature may have been removed to assist in constructing modern towns and villages. Besides, the hollow between the necks of the double unicorn capitals is obviously formed, Sir R. K. Porter thinks, to receive the end of a rafter, as is seen where the same order of pillars is introduced as pilasters in the facade of the tombs. The same author observes also, that the angular and unfinished state of part of the capitals of the center group indicates the connecting line from which the roof sprung; and he remarked

that the interior sides of them had been injured, as if some heavy body had fallen in and grated against them, while the outward faces are generally untouched. Chardin, Kæmpfer, Niebuhr, and Sir W. Ouseley, all incline to the opinion that these columns supported some sort of covering; and indeed it is not so difficult to comprehend how this was constructed in the case of the Chehel Minar, as in that of the other less elevated buildings on the terrace, the extended area of which must have prevented their being supplied with any simple roofing.

Another question has arisen regarding the place whence the materials of these stupendous structures were taken. But it is obvious, not only that the stone of the mountain behind is the same as that of which they are built—namely, a compact gray limestone, susceptible of a good polish,—but that there are numerous proofs of its having been used for this very purpose, as several pieces half cut from the quarries, and imperfectly finished in the style of the buildings, are found in the vicinity,—a circumstance which has led to an opinion that the edifices on the platform were not completed at the period of their destruction.

One of the most striking considerations which arises from examining these splendid monuments is the great mechanical skill and exquisite taste evinced in their construction, and which indicates an era of high cultivation and considerable scientific knowledge. We see here, as in Egypt, blocks of stone forty and fifty feet long, and of enormous weight, placed one above another with a precision which renders the points of union almost invisible; columns sixty feet high, consisting of huge pieces admirably formed, and jointed

with invariable accuracy; and a detail of sculpture, which, if it cannot boast the exact anatomical proportions and flowing outline of the Greek models, displays at least chiseling as delicate as any work of art on the banks of the Nile.

The numerous inscriptions in letters or symbols which have hitherto baffled the research of the learned, need not detain us long. They are all in what is called, from their shape, the cuneiform or arrow-headed character, and many of them, especially those on the north wall of the terrace and on one of the tombs at Naksh e Roostum, are of great length. Chardin, Le Brun, and Niebuhr, have given specimens of those inscriptions; and the last of these authors has with great labor copied three of them. Several modern travelers, particularly Sir R. K. Porter, have added to the stock of materials in the hands of the learned. The late lamented Mr. Rich, for many years resident at Bagdad, visited Persepolis with the intention of making a perfect copy of every literary carving in that neighborhood; and it was his intention to transmit to Professor Grotefend the result of his labors, to assist the researches of that profound Orientalist. But his untimely death, by removing from the field of Eastern inquiry one of its most zealous and successful cultivators, must, it is to be feared, have defeated this laudable object.

According to Baron St. Martin, there are several sorts of cuneiform writing, the characters of which are perfectly distinct. A number of inscriptions (forty-two, some very long) have lately been collected near the lake and city of Van, in Turkish Armenia, by Mr. Shultz, a German, sent thither for the purpose

by the French minister of foreign affairs in 1826; and among these three separate cuneiform characters have been distinguished by the Baron, who conceives from their situation that they may belong to the age of Semiramis. Of these only one resembles the writing at Persepolis.

He doubts, indeed, whether any real progress has yet been made in deciphering these characters; admitting, however, that if subsequent discoveries shall confirm the deductions of Professor Grotefend, he will be entitled to the honor of first ascertaining what Persian kings founded the edifices at Persepolis. These monarchs he holds to be Darius and Xerxes; and this conclusion is supported by a very ingenious inference made by himself. A vase of alabaster, in the King of France's collection, bore an inscription in the Persepolitan character, by the side of which was placed a set of Egyptian hieroglyphics that had been translated by Champollion. M. St. Martin having ascertained the value of the cuneiform characters by comparison with their hieroglyphical synonyms, applied these to two inscriptions copied by Niebuhr, the meaning of which he thus conceives himself to have found out. His translation is as follows:

First inscription: "Darius, the powerful king, king of kings, king of gods, son of Vyshtasp, of an illustrious race, and most excellent."

Second inscription: "Xerxes, the powerful king; king of kings, son of Darius, of an illustrious race."

The reasoning which brought him to this conclusion is ingenious, and "it is to be hoped" (as he modestly expresses himself) "that this accidental discovery may lead us to important results when compared with the

cuneiform inscriptions of Babylon, Media, and Armenia, and diffuse a new light over the history of the East." As yet, however, we have not understood that his views have either been confirmed, or followed up with that zeal which the learned author anticipated.[18]

M. Silvestre de Sacy, who has so successfully employed himself upon Sassanian inscriptions, considers M. Grotefend to have made out, beyond contradiction, the names of Darius Hystaspes and Xerxes. He also agrees with Sir R. K. Porter in assigning the tombs to the era of these monarchs; and regrets that the zealous traveler did not copy the first lines of the inscription on the principal one, as it might have confirmed his own conjecture of its being the sepulchre of Darius Hystaspes. Such then is the present state of this inquiry, and so arduous, if not so hopeless, does the task of elucidating the subject appear, from the very limited materials which exist to throw light upon each other.

Before quitting the plain of Merdusht we have to notice certain remarkable castellated rocks near the ruins, which probably formed the defenses of the ancient city. We allude to the hills of Istakhar, Shekusteh, and Shemgan, which, with their respective forts, are by Persian writers termed the Seh Goombedan or the Three Domes. The first of these rises nine miles north of the Tucht, and was ascended by Morier, who estimated its elevation at 1,200 feet. The path at its commencement was narrow and intricate,

[18] While we write, we learn that this able Orientalist is no more; and with him vanishes much of the hopes of success in his peculiar path of research. Death has indeed been busy of late in the high places of Eastern literature,—Young, Champollion, Remusat, St. Martin. When shall we see the task which they have left incomplete resumed with such ardor and so rich a stock of talent and of learning?

winding up a conical hill to the height of 700 feet; but the next portion arose 500 feet nearly perpendicular, and the ascent was toilsome in the extreme. On the top, which is marked by a single fir-tree and some bushes, are four reservoirs, part of a gateway, and several broken turrets and walls,—the remains of a fortress constructed by the Arabian general Zeid. As the travelers looked down from this summit, full in front was seen another singular insulated cliff, also crowned with a fortress, and known by the name of Kallah Shareek or the Castle of Shareek, a king or governor of the province, who was killed in defending it against the Arabs in the seventh century.

MOURGHAB—THE TOMB OF CYRUS.

The extensive antiquities in the plains of Mourghab, forty-nine miles north-northeast of the Tucht, resemble those of Persepolis, with which they are supposed to be coeval;—an account of them has been given by Morier, and, with his accustomed accuracy, by Sir R. K. Porter. We shall, however, confine ourselves to the description of what they both consider to be the tomb of Cyrus the Great.

By the natives this building is called Musjed e Madre Solyman, the mosque of the Mother of Solomon. "This interesting monument," says Sir R. K. Porter, "stands on an eminence not far from the hills which bound the plain to the southwest. A wide area, marked outward by the broken shafts of twenty-four circular columns, surrounds the building. Each column is three feet three inches in diameter, and they are distant from each other fourteen feet. Seventeen

of these are still erect, but heaped round with rubbish, and barbarously connected with a wall of mud. Within this area stands the tomb. The base on which it rests is composed of immense blocks of white marble rising in steps, the lowest of which forms a square of forty-four by forty feet. A succession of gigantic steps completes, in a pyramidal shape, the pedestal of the tomb. The edifice itself is twenty-one feet by sixteen feet ten inches square; in the smallest face is placed the entrance, which is two feet ten inches high. Four layers of stones compose the fabric. The first forms the sides of the entrance, the second its lintel, the third a simple projecting cornice, the fourth completes its pediment and sloping roof. The walls are a mass of solid stone five feet thick; the chamber is seven feet wide, ten long, and eight high. The floor is composed of two immense slabs joined nearly in the middle. No cuneiform inscription has been found anywhere upon the building; but the interior surface of the wall facing the kebla is sculptured with ornaments, surrounding an Arabic inscription. The roof is flat, and, together with three of the walls, blackened with smoke. The side which faces the door, together with the floor, remain white, and the only thing which Mr. Morier saw within was a few dirty manuscripts."

Tradition declares this to be the tomb of Bathsheba, and the charge of it is given to women, who suffer none but females to enter. But the Carmelite friars of Shiraz told Mandelslo that it was the sepulchre of Wallada, mother of Solyman, fourteenth caliph of the posterity of Ali. This, however, has been deemed by one intelligent author as at best a random piece of

information, particularly as two Mohammedan writers of respectability quoted by Sir W. Ouseley[19] make no allusion to the Fatimite lady, but acquiesce in the tradition—a circumstance which, while it in no degree confirms the latter, appears at least to discredit the story of the Carmelites.

The building and its enclosure are surrounded by other ruinous structures more obviously contemporary with Persepolis, as they bear many cuneiform inscriptions, all apparently the same; and if Professor Grotefend's translation of these,—namely, "Cyrus the king, ruler of the universe,"—be correct, it would go far to establish the conjecture of the travelers we have followed, that here was the true Pasargadæ, and that in the Musjed we have the tomb of the grandson of Astyages.

Morier in advancing his opinion and his reasons observes, "If the position of the place had corresponded to the site of Pasargadæ as well as the form of the structure accords with the description of the tomb of Cyrus near that city, I should have been tempted to assign to the present building so illustrious an origin. The tomb was raised within a grove; it was a small edifice with an arched roof of stone, and its entrance was so narrow that the slenderest man could scarce pass through. It rested on a quadrangular base of a single stone, and contained the following inscription: —'O mortals! I am Cyrus, son of Cambyses, founder of the Persian monarchy and sovereign of Asia; grudge me not, therefore, this monument.' That the plain around Musjed e Madre Solyman was the site of a great city is proved by the ruins with which it

[19] Ouseley's Travels, vol. ii, p. 432.

is strewed; and that this city was of the same general antiquity as Persepolis may be inferred from the similarity of character in the inscriptions on the remains of both, though this particular edifice does not happen to display that internal evidence of a contemporaneous date. A grove would naturally have disappeared in Modern Persia; the structures correspond in size; the triangular roof might be called arched, in an age when the true semi-circular arch was probably unknown; and in the lapse of 2,400 years the absence of an inscription would not be a decisive evidence against its identity with the tomb of Cyrus."

According to Arrian, who wrote from the testimony of one who had visited the spot, this celebrated sepulchre was within the Royal Paradise (or garden) of Pasargadæ. Its base was a single quadrangular stone; above was a small edifice of masonry with an arched roof; within was the golden coffin of Cyrus, over which was a canopy with pillars of gold, and the whole was hung round with purple tapestry and Babylonian carpets. In the same enclosure was a small house for the Magi, to whose care the cemetery was intrusted by Cambyses; and the charge descended from father to son. Sir R. K. Porter saw holes in the floor, and at the upper end of the chamber, in the positions that would have served to admit the iron fastenings of the coffin. Had it been cased in a stone sarcophagus, that would doubtless (he remarks) have remained. The plain in which the structure stands is now, as it was then, well watered; and in a building called the Caravansary he thinks may be recognized the residence of the Wise Men.

To these ingenious reasonings it might be objected,

that the base of a single quadrangular stone, and the arched roof described by Arrian, can scarcely be identified with the pyramidal pile of large stones and pitched stone roof of the edifice in question; and that the doorway, two feet ten inches broad, cannot pass for the entrance, being so narrow as hardly to admit the slenderest man. There is, besides, as has been already mentioned, a great uncertainty with regard to the fate of Cyrus himself.

We shall not detain our readers with an account of Fassa or Darabgerd; for, although the country between Shiraz and the last-mentioned place is sprinkled with relics that might well interest the antiquary, and the name of Darabgerd is derived from one of Persia's most celebrated monarchs, nothing is found there connected with the class of antiquities we have been considering.

BESSITTOON—ECBATANA.

The plain of Kermanshah is bounded on the north by rugged mountains, which terminate in a naturally scarped precipice 1,500 feet high. A portion of the lower part, extending 150 feet in length and 100 feet in height, has been smoothed by art, leaving a projection above and below; the latter sloping gradually in a rocky terrace to the level of the ground at the bottom. The absence of columnar support to the overhanging projection has, it is supposed, procured for this singular rock the name of Bessittoon,—that is, "without pillars."

Above the source of a clear stream which bursts from the mountain about fifty yards from this rocky

platform, are the remains of an immense piece of sculpture, but so much defaced that scarcely any outline can be traced. The mutilation chiefly arises from several subsequent additions that have been made on the same spot. One of these, a Greek inscription, has in its turn been forced to give way to one in Arabic, the sole purport of which is a grant of certain lands to a neighboring caravansary. Colonel Macdonald Kinneir is inclined to refer this rude sculpture to the time of Semiramis. He supports his opinion by the authority of Diodorus, who relates from Ctesias, that on the march to Ecbatana she encamped at Mount Baghistan in Media, and made there a garden twelve furlongs in compass. The mountain was dedicated to Jupiter, and towards one side it had a steep rock seventeen furlongs high. She cut a piece out of the lower part of this rock, and caused her image to be carved upon it with one hundred of her guards standing round her. She wrote, moreover, that Semiramis ascended from the plain to the top of the mountain by laying the packs and farthels of her baggage cattle one upon another. Hamadan being generally admitted to be the ancient Ecbatana, there is better reason than is commonly to be found in similar conjectures for believing that this sculpture dates from the era of the Assyrian heroine. We can allow for the exaggeration which has converted 1,500 feet into seventeen furlongs.

Considerably higher on the smoothed rock appear fourteen figures in precisely the same style as those at the Tucht e Jumsheed. A line of nine persons united by a cord tied round their necks, and having their hands bound behind their backs, approach an-

other of more majestic stature, who, holding up his right hand with an authoritative air, treads on a prostrate body; while his countenance, grave and erect, assumes the expression of a superior or a conqueror. Of these captives the greater number appear middle-aged; but the third and the last are old men. Three wear the same flowing dress as the figure who is supposed to represent the monarch; the rest are clad in tight short tunics. Above all, in the center, floats as it were in the air the figure so often seen at Persepolis, and which is supposed to be the guardian angel of the principal personage.

Sir R. K. Porter thinks the design of this bas-relief, which is finely executed, commemorates the final conquest of Israel by Psalmaneser, king of Assyria; and that the ten captive figures (including that which is prostrate under the king's feet) represent the ten tribes that were carried into captivity. We join cordially in the wish of this traveler that the inscriptions could be deciphered.[20]

[20] A copy of this as far as can be deciphered, may be seen in Sir R. K. Porter's Travels, vol. ii, p. 151. The letters forming part of the word "Gotarz" may still be recognized.

CHAPTER V.

Antiquities of Persia (Continued).

OUR attention must now be directed to the second class of antiquities,—namely those connected with the period of the Sassanian dynasty. Of these the principal monuments are the sculptures of the Tauk e Bostam or Bostan, Naksh e Roostum, of the Naksh e Rejib, near Persepolis, and of Shapoor;—all of them less imposing than those above described. The most remarkable, though probably the least ancient, is the Tauk e Bostam or the Arch of the Garden.

TAUK E BOSTAM.

The mountain in which these sculptures are executed forms a part of the range which terminates at Bessittoon, and like it is bare and craggy, affording with its rugged height a striking contrast to the fertile plain of Kermanshah, over which it towers scarcely a furlong from the city. By the side of a clear and copious stream which gushes from its base, rises a flight of several hundred steps cut in the steep rock, and finishing abruptly on an extensive ledge. Beneath this platform is situated the largest of the two arches, which is twenty-four feet in width and twenty-one feet in depth; while the face of the precipice has been smoothed for a considerable space on either side, as well as above, beyond its sweep. On the lower part

of this prepared surface, both to the right and left, are upright entablatures, each containing an exquisitely-carved ornament of foliage in the Grecian taste. A double-wreathed border, terminating in two fluttering streamers, which are attached to various parts of the dress of the royal persons on all the Sassanian monuments, runs round the arch. The keystone is surmounted by a sort of crescent resting in the same ornament; and on either side of the arch hovers a winged female holding a clasped fillet or diadem, with the usual waving streamer. The chiseling is good, and, though inferior in elegance to that seen at Persepolis and Mourghab, the disposition of the wings and drapery is such that Sir R. K. Porter supposes them to be the work of an artist of the Roman-Grecian school. Both the inner sides and back of this arch are sculptured. The latter divided into two compartments. In the upper are three figures, of which the one in the center represents a monarch wearing a pointed diadem, whence rise a pair of small wings, embracing with their points a crescent, and that again enclosing a ball or globe. His robe is rich and jeweled; his hair floats in curls on his shoulders; his left hand rests on a sword; and with his right he seems to refuse a plain fillet with streamers, which is presented by the person on his left. This figure wears the same diadem as the sovereign, with some difference in its embellishments; but his garb is not so highly ornamented, and the style of his trousers does not correspond. On the right is a female crowned with a diadem varying from the others; she offers to the center figure a circlet similarly decorated. The lower compartment contains a single colossal horseman clad in a

coat of chain-armor. On his left arm he bears a shield; a spear is on his right shoulder; and a royal helmet adorned with streamers covers his head. His steed is caparisoned and richly ornamented; but both horse and man are very much mutilated. There are traces of a Greek and of a Pehlevi inscription, both illegible. On the sides are delineated a boar and a stag hunt in the minutest detail, and compromising innumerable figures of men and animals carved with great truth and spirit.

The second arch is but nine feet broad and twelve deep. It is plain externally, and contains on the back of the recess only two figures similarly habited,with the balloon-shaped cap, curled hair, and rich robes; the hands resting on the pommels of long straight swords which hang down perpendicularly in front. A dagger depends at the right side of each, and the number of streamers denote both to be royal personages. Two inscriptions in Pehlevi are found, one on each side of these figures; the translation of which, according to De Sacy,—the first person in modern Europe whose industry and genius enabled him to rediscover the value of the alphabetic characters, and the meaning of some legends in that language which had long been given up as irrecoverably lost,—is as follows, and identifies the sovereigns represented:

First Inscription.—"This is the figure of the adorer of Ormuzd, the excellent Shapoor, king of kings, of Iran and An Iran,—celestial germ of the race of gods,—son of the servant of Ormuzd, the excellent Hoormuz, king of kings, of Iran and An Iran,—celestial germ of the race of the gods, grandson of the excellent Narses, king of kings."

Second Inscription.—"He of whom this is the figure is the adorer of Ormuzd, the excellent Vaharam, king of kings, of Iran and An Iran,—celestial germ of the race of the gods,—son of the adorer of Ormuzd, the excellent Sapor, king of kings, of Iran and An Iran,—celestial germ of the race of the gods,—grandson of, the excellent Hoormuz, king of kings."[1]

Sir R. K. Porter is inclined to adopt the tradition of the country, so far as regards the date of the first arch at least, and to attribute them to the reign of Khoosroo Purveez, whose amusements in this, the scene of his dalliance with the fair Shireen, are portrayed in the hunting-scenes; while he conceives that the three figures in the upper compartment represent Khoosroo with Shireen and the Emperor Maurice, his patron and father by adoption.[2] M. de Sacy agrees with the traveler in thinking that the two winged forms are Ferohers, perhaps a little altered by the taste of a Greek artist. If this be the case, and if the gentleman's translation be correct, the bas-relief in the second arch must be considerably older than the first, as the inscriptions would then apply to Sapor II., or Zoolactaf, and to Baharam or Vaharam his son, surnamed Kermanshah, who long filled the office of viceroy over Kerman during his brother's life, and afterward founded the city of that name.

There is another bas-relief at Tauk e Bostam, cut on a smooth piece of rock over the source of the stream. It is termed the Four Calunders, and con-

[1] Sir John Malcolm showed this translation to Mollah Ferose, the learned Parsee already mentioned, who confirmed the accuracy of the French academician, adding that the words "Iran vo An Iran," signifying "believers and unbelievers;" that is, the whole world,—Persia and elsewhere.

[2] Sir Robert follows the Eastern tradition, that Shireen was the Roman emperor's daughter. Sir John Malcolm rejects this improbable tale.

sists of three figures erect,—one of whom, clad in the ensigns of royalty, treads under foot a fourth who lies prostrate. The workmanship resembles that of the smaller arch, and no doubt refers to the same events.

In addition to the bas-reliefs, it appears certain that the rocks of Tauk e Bostam were once adorned with statues; for Sir R. K. Porter discovered, leaning against the bank of the river beneath the ledge, the remains of a coarsely-hewn colossal figure which had fallen from a height above; and, on examining the spot where it had stood, a row of sculptured feet broken off at the ankles showed that other statues had once existed there. The mutilated one in question appears to have resembled the figures in the coarse bas-reliefs; for the drapery extended to a point near the knees where it was broken off; one hand was placed on its breast, while the other rested on something like a sword, depending in front of the body.

Poetical and popular tradition attributes the antiquities of Tauk e Bostam not only to the age of Khoosroo Purveez, but to the workmanship of an admirer of the lovely Shireen. The monarch, anxious to perpetuate the beauties of his mistress, sought for an artist able to carve her likeness in lasting stone. Ferhaud, the first sculptor of the age, presented himself for this purpose; but, intoxicated with her charms, he madly endeavored to gain her affections. His royal master took advantage of this infatuation, and employed him in numberless works, with a promise that his beloved should be the reward of his success. Thus inspired, the energy of Ferhaud was inexhaustible; the sculptures of this place and Bessittoon were

soon completed; and such progress was made in cutting through the mountain to bring a stream from the neighboring valley, that Khoosroo became alarmed lest he should be called on to perform his engagement. To avoid this dilemma he had recourse to treachery. While Ferhaud was at work on the highest part of the rock, making the echoes resound with the name of his mistress even more than with the clang of his instruments, an old woman approached him,—"Alas!" she said, "Ferhaud, why do you thus call upon the name of Shireen, when that lovely one is already no more? Two weeks have fled and the third is now passing since that light of the world was extinguished and Khoosroo put on his robes of mourning." Ferhaud heard and believed,—reason instantly forsook him,—seizing the aged female, he threw himself from the peak, and the betrayer and betrayed met their death at the same moment. The writers of romance related that, hearing of her lover's fate, Shireen pined, and, "like the rose deserted by the nightingale, dropped her head and withered;" when the sovereign, struck with compunction, made what reparation was in his power, by permitting the lovers to rest in one grave,—out of which two rose trees grew and twined together, while a huge thistle sprung from the breast of their destroyer. History, however, describes this celebrated lady as faithful to her husband through danger and misfortune, even to death. When he fell by a parricidal command, and when his son declared to the queen his incestuous passion, she desired, as the price of her consent, to take a last look of her murdered lord, and poisoned, or as some say stabbed, herself on the body.

SHAPOOR AND ITS SCULPTURES.

The next Sassanian monuments of importance are the sculptures at Shapoor. Fifteen miles north of Kauzeroun are the ruins of that city, once the capital of Persia, founded by the monarch whose name it bears, and situated in a well-watered plain at the mouth of a narrow pass, from which issues a fine river. According to Morier it covered a space of about six miles in circumference. At the entrance of the valley, which is scarcely thirty yards across,[3] stands an insulated hill that exhibits portions of the walls and towers of its ancient fortifications. A pleasing, though lonely, pastoral landscape, shut in by lofty mountains, appears through the rocky gorge of the valley; and on the cliffs are carved the sculptures now to be shortly described.

The first object which arrests the attention on the southern side of the river is a much mutilated bas-relief, carved on the surface of the rock, consisting of two colossal horsemen,—one of whom, on the right, stands over a prostrate figure that seems to be in the Roman costume. Another person, in the same dress, is in an attitude of supplication at the horse's knees; and a head, in alt-relief, is seen just between its hinder feet. The equestrian figure to the left is least destroyed; and the height of each is about fifteen feet.

The second sculpture, which is far more perfect, appears on a tablet divided into three compartments; the central one contains a mounted personage wearing a mural crown, above which is a globe or balloon-shaped ornament, common to the Sassanian sover-

[3] So says Morier. Colonel Johnson makes it 200; their estimates may refer to different points, but truth undoubtedly lies between.

eign. His hair falls in massy curls on each shoulder, and riband-like streamers flow backward. He is clothed in a loose robe, a quiver hangs by his side, and in his right hand he holds a figure behind him, dressed in the Roman tunic and helmet. A suppliant, in a similar habit, is on its knees before the horse's head, with its hands extended, and a face expressive of entreaty. A person in the same attire is stretched under the horse's feet; while another, with something of an Egyptian countenance stands, in a beseeching attitude, to the right of this compartment. There is also a figure partly concealed by the one that is kneeling. Above the animal's head hovers a winged boy bearing a scroll. The right-hand section is subdivided into six others, each containing three figures, partly in supplicating attitudes; while that on the left bears two rows of five horsemen each, separated by a plain cross band. The principal group is about twelve feet in length, the minor ones four feet ten inches.

On the opposite side of the river are a still greater number of tablets. The first is eleven yards four inches long, and contains a multitude of figures very elaborately designed, and representing, as it appears, the triumph of a Persian king over a Roman army. On the left of this bas-relief is a slab containing two colossal horsemen, each grasping with his extended hand a circle, to which the royal streamers are attached. The sculpture displays much anatomical skill, even to the veins and arteries of the horse's legs. A very extensive group next occurs; but its lower parts have been so destroyed, that only the heads of men, camels, and horses are seen, with part of a

mounted personage, who holds in his hand a bow and arrows. The last is a bas-relief in excellent preservation, fourteen yards long, and composed of a great variety of figures and characters. It is divided into a number of compartments, of which the one in the center is appropriated to a design almost entirely resembling that described in the second place.

There is little doubt that these labors of the chisel commemorate the triumph of Shapoor over Valerian; although De Sacy thinks they represent the successors of Ardeshir Balegan over Artabanes, the last of the Arsacidæ. But of all Sassanian monuments those at Shapoor have been the least explored, principally on account of the danger to be apprehended from the Mahmowd Sunni robbers, by whom the neighborhood is infested.

The most remarkable object is a statute, now mutilated and prostrate, in a cavern a short distance up the Shapoor valley. The mountain rises first in a steep slope, crowned by a perpendicular precipice of limestone 700 feet in height.[4] The ascent is laborious, occupying forty minutes without a halt; and the entrance to the cave is raised about 140 feet above the base of the precipice, the lower third being almost perpendicular. Arrived at this point, the traveler reaches a spacious archway 150 feet broad and nearly 40 feet high, within which, about sixteen or eighteen paces from the mouth, in a sort of natural antechamber, stands the pedestal, resting against which lies the statue with the head downwards. Both have been cut from a pillar of solid rock. The figure, which, when erect,

[4] Lieutenant Alexander calls the mountain 1,000 feet high, and the precipice 400 only. There is nothing more fallacious than judging of elevations by the eye.

must have been from fifteen to twenty feet high, represents the same royal personage who appears in all the Sassanian sculptures of Fars. Its head, though now defaced, has been crowned with the mural diadem; the bushy and curled hair hangs over the shoulders; a collar of pearls encircles the neck; the body is covered with a thin robe, gathered in plaits at the girdle, and flowing in free folds on the thighs; the belt crosses from the shoulder to the left hip, another from the right hip to the left thigh, and is tied with a riband terminating in the royal streamers; the same ornaments depend from the head, and are attached to the shoe-ties; the right hand rests on the side, and the left appears to have grasped the pommel of the sword. The sculpture resembles exactly that of the tablets,—tolerably executed, and exhibiting some knowledge of anatomy and design, yet not so beautifully chiseled as the bas-reliefs at Persepolis. There is little doubt that the statute represents Shapoor; and we have dwelt somewhat long on its description, because, with the exception of the mutilated remains at Tauk e Bostam, it is supposed to be the only thing of the king in Persia.[5]

The extent of the cavern is enormous; its communications infinite; while multitudes of stalactites, in all their fanciful forms, diversify the chambers, some of which are wonderfully lofty and spacious. Proceeding in the dark, or by the red lights of torches, the eye is caught by dim fantastic shapes, to which the flickering gleams lends a dubious semblance of life; and gigantic forms seem to animate the abyss, as if ready to seize and punish the intruder. Colonel Johnson

[5] It has been said that there was a statue of Shapoor at Nishapour; if so, no trace of it remains.

penetrated 190 feet to an immense circular and vaulted room 100 feet high, from which branched several passages, in one of which he observed an empty tank, twenty feet by ten, and six feet deep. Two hundred feet more brought him to a large irregular excavation, surrounded by grotesque stalactites; beyond this were other vaults and entrances, some containing mud and water, intensely cold; and he was forced to retire, after spending a considerable time there, convinced that he had not penetrated half through these extensive vaults.[6] Such fissures are common in formations of secondary limestone; nor is there the smallest reason for believing, with some travelers, that art has been employed to assist the processes of nature. Traces of tablets may be seen near the entrance, with the marks of the chisel visible on the hard rock; but neither sculpture nor characters of any sort are to be found in the cave.

To this sketch of the antiquities of Shapoor we shall only add, that the city, founded according to tradition by Tahmuras Deevebund, and destroyed by Alexander the Great, was rebuilt by the king whose name it bears, who made it his capital. The situation in a well-watered plain enabled him to render it an enchanting abode, according to the taste of the times; it abounded in gardens and baths, in fruits and flowers of hot as well as of cold climates,—for the contiguous valleys ripen oranges and dates as well as hardier productions,—and in all the necessaries and luxuries of Asiatic life. And it is strange that a spot

[6] The present writer can add his testimony to Colonel Johnston's account of this remarkable cavern and its interesting tenant. The ramifications are so extensive, that no one has ever been known to explore them, and the natives have a story that a cow, having wandered in, did not make her appearance until two years after, when she came out accompanied by two calves.

so favored by nature should ever have been deserted for the comparatively arid plain where Kauzeroun now stands.

NAKSH E ROOSTUM AND NAKSH E REJIB.

We must return once more to the vicinity of Persepolis,—to the tombs of the kings, where the sculptures, by the natives called Naksh e Roostum, are to be found; and to a recess between that point and the Tucht, named by them Naksh e Rejib. These shall not detain us long; for all Sassanian monuments so closely resemble each other, that the description of a few may serve for all.

On six tablets, cut on the perpendicular rocks that contain the tombs, have been sculptured many bas-reliefs, all undoubtedly Sassanian, and generally representing the triumphs or victories of the early kings of that race. The most northern exhibits two horsemen,—one of whom, with the mural crown, surmounted with a ball from which floats the royal streamer, tenders the circlet with its ribands to another whose head is covered with a round helmet, also surmounted with the balloon-shaped crest. This design, as well as a similar one at Shapoor, has been supposed to represent Ardeshir Babegan, the first of the Sassanides, resigning the emblem of the empire to his son. Next to this is a bas-relief with nine figures, five on the right and three on the left of a personage adorned with the ensigns of royalty,—the figures on the right seem beckoning to those on the left. Towards the center of the range of rocks is a spirited representation of two horsemen meeting in the shock

of an engagement. One of the steeds has been thrown on its haunches by the collision, and the spear of the rider is broken, while that of his adversary passes through his neck. The fourth is an exact copy, on a gigantic scale, of the subject at Shapoor; in which the mounted king is supposed to be receiving the submission of a Roman emperor, who kneels before him. On the horse's belly is a long Greek inscription, for the most part illegible, and one in Pehlevi, which has been thus rendered by De Sacy:—"The figure of the servant of Ormuzd, of the divine (or god) Ardeshir, king of kings of Iran and An Iran,—of the race of the gods,—son of the god Babec, a king."—The fifth tablet contains three figures; that in the center wears the globe-surmounted crown, and his right hand extended holds a ring, which is also grasped by a female on his left. The third appears to be an attendant. The sixth and last is a colossal representation of two horsemen rushing on to combat; and though the one on the left wears on his head a ball with streamers instead of a three-peaked cap, it might seem as if the design was to exhibit the two warriors above described preparing for the mortal shock. This tablet is twenty-four feet long by twelve high, but is much multilated.

The sculptures at Naksh e Rejib vary somewhat from those already delineated. They consist of three tablets. The first contains seven colossal and two diminutive figures. The subjects is that of two persons with clubs in their hands, each holding the riband circlet; but they are on foot, and their costume differs from that of the other bas-reliefs. Behind the chief, on the right, stand two women, with their faces

averted, and one of them raising her finger with an impressive gesture. The other has also two attendants, one of whom holds the fly-flap over his head; the whole of this tablet has been greatly injured.

The second piece, which is much better preserved, exhibits a royal personage on horseback, followed by nine attendants, wearing high caps, with bushy beards and hair. From the elaborate details of dress and equipage, it appears to have been designed to represent the king in his greatest pomp; but the face of the horse and its rider are both totally destroyed. On the chest of the animal is a Greek inscription, which has been copied by most travelers, but is not intelligible without filling up considerable blanks at hazard. This has been done by M. de Sacy; and it is satisfactory that the Greek inscription thus supplied agrees with his translation of the Pehlevi beside it. It runs as follows:—"This is the resemblance of the servant of Ormuzd, the divine Shapoor, king of the kings of Iran and An Iran,—of the race of the gods,—son of the servant of Ormuzd, the divine Artaxares, king of the kings of Iran,—of the race of the gods,—grandson of the divine Babec the king." The remaining tablet contains but a repetition of the two horsemen holding a ring.

We shall describe no more of these monuments, although several exist in various parts of the kingdom; and possibly some may have escaped the inquiries of travelers. There is, as we have already remarked, a sculptured rock at Selmas, on the northwest shore of the lake of Urumeah; and another, Naksh e Roostum, at Darab, in which Shapoor is representing laying his hand with a compassionate air

on the head of the captive chief. In the neighborhood of that place there are some remains resembling Druidical erections, described by Sir W. Ouseley, who almost mentions an imperfect equestrian figure of Shapoor, or some of the Sassanian princes, at Rhé; but for the particulars of these we must refer to the works of the various authors already quoted.

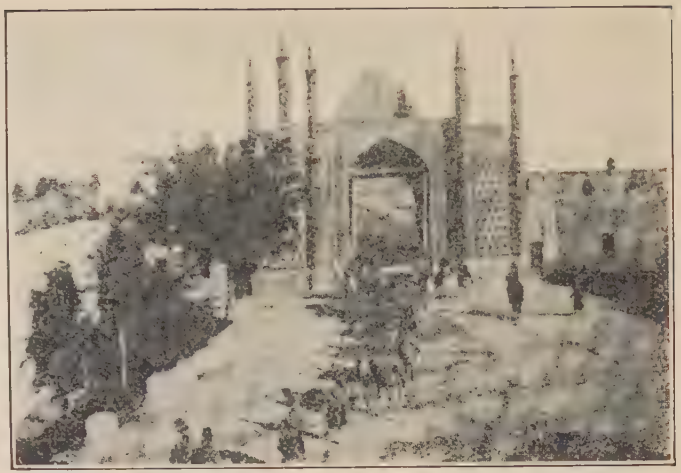
CHAPTER VI.

Cities, Villages, Condition of People in General, Taxation and Khans.

THE cities of Persia, surveyed from a commanding situation, appear particularly monotonous and uninteresting. The houses, built of mud, do not differ in color from the earth on which they stand, and from their lowness and irregular construction resemble casual inequalities on its surface rather than human dwellings. Even those of the great seldom exceed one story, and the lofty walls which shroud them from sight produce a blank and cheerless effect. There are no public buildings except the mosques, medressas or colleges, and caravansaries; and these, usually mean like the rest, lie hid in the midst of the mouldering relics of former edifices. The general *coup d'œil* embraces an assemblage of flat roofs, little rounded cupolas, and long walls of mud, thickly interspersed with ruins. Minarets and domes of any magnitude are rare, and few possess claims to elegance or grandeur. Even the smoke, which, towering from the chimneys and hovering over the roofs of an English city, suggests the existence of life and comfort, does not here enliven the dreary scene; and the only relief to its monotony is to be sought in the gardens, adorned with chinar, cypress, and fruit trees, which, to a greater or less extent, are seen near all the towns and villages of Persia.

On approaching these places, even such of them as

have been capitals of the empire, the traveler casts his eyes around for those marks of human intercourse, and listens for that hum of men, which never fails to cheer the heart and raise the spirits of the wayfarer; but he looks and listens in vain. Instead of the well-ordered road, bordered with hedge-rows, enclosures, and gay habitations, and leading in due course to the imposing street of lofty and substantial edifices, he who approaches an Eastern town must thread the narrow and dirty lane, rugged as the torrent's bed, confined by decayed mud walls, or high enclosures of sun-dried bricks, which shut up whatever of verdure the place can boast; he must pick his uncertain way among heights and hollows—the fragments of old buildings, and the pits which have supplied the materials for new ones. At length reaching the wall, generally in a state of dilapidation, which girds the city, and entering the gateway, where lounge a few squalid guards, he finds himself in a bazaar. This custom among Asiatic people of building walls and gates to their cities is as old as their civilization. They stand in the Bible as prominently as Mount Zion. They were the protection of ancient cities even as they are in this day. They are looked upon with much veneration and their strong walls give much comfort to the inhabitants. Hence Isaiah uses the expression, "Thou shalt call thy walls Salvation and thy gates Praise." In the twenty-first chapter of Revelations the walls of the New Jerusalem adorned with all manner of precious stones and the twelve gates are spoken of. David addresses them saying, "Lift up your heads, O ye gates: and be ye lifted up, ye everlasting doors: And the King of Glory shall come in." Most of the



A Gate of the Capital City, Teheran.

buildings in the city are earthen. The market is built of brick and arched over everywhere so one cannot see the sky. There are skylights here and there. The shopkeepers are usually Mohammedans. You see them at their prayers. They will stop their prayers and come and wait on you if you wish to buy anything and then go back to their prayers. When a lady goes out to buy anything she veils herself entirely. Common people leave a little space for the eyes so as to see, but the noble ladies only small holes to look through. The cities are divided into wards. Each ward has a name. No names are given to streets. Houses are not numbered. If a person wishes to see anyone, he will ask the name of the ward. After he finds the ward he will ask for the house, going from house to house. Policemen walk the streets of cities after ten o'clock evenings and arrest anyone they find. If anyone tries to flee away the policeman sets a dog after him. Of the three hundred and sixty-five nights in the year, each one has a name. When any person is arrested the policeman will ask him what he is out for, and he will say, "I went to see a friend and it got late." The policeman will then ask him what night it is. If the person can tell, they then release him; if not, they keep him and maltreat him till morning, when, after he has paid a forfeit or present, he is allowed to go.

When one looks at a village it seems like one house, for the houses are built so close together. All the buildings are of earth. Around all orchards or vineyards are earth walls fifteen feet high, so no one can enter. During summer all people sleep on the tops of houses, for it is hot. The tops of houses are flat

and close together. Neighbors can pass from each other's housetops without going down, as the houses are so close together. You can walk on the tops of the houses over a greater part of the village just as well as on the ground. Neighbors often have an opening in the partition wall between their houses and talk together. The whole family lives in one room, and cook, eat and sleep in the same room. They use no knife or fork in eating. They use their right hand for knife and their left hand for fork. They have no chairs. They spread a tablecloth on the floor or ground and sit around and eat. Half the room is carpeted and the other half is dirt floor. When anyone enters a house he takes off his shoes on the the earth floor and walks in his stockings on the carpets. Houses furnished with Persian carpets have tolerably good bedclothes. The whole family sleeps in the same room. Sometimes three or four children sleep in the same bed. They have no windows in the walls, but have windows in the ceiling or top of the house. Women work in the house and men's duties are outdoors, men never do any work that belongs to women. It is a shame for them.

CONDITIONS OF THE PEOPLE IN GENERAL.

Most of the Persians are very poor. I think there are two reasons for their poverty.

First, business is poor.

Second, taxation is great.

In regard to business, there are no railroads in the country and the traveling is on horseback, thirty miles a day. There are no large factories and companies

to give employment to people, so that makes a large majority of the people constantly idle.

Most of the business over there is farming, but land is owned by a rich class of Mohammedans who are called lords.

Business in the city is the open bazaars. The bazaars constitute places of barter and factory; all the methods of manufacture are open to the view of the passers-by.

The construction of these bazaars may be shortly described as follows: A paved pathway, varying from eight to sixteen feet in width, separates two rows of cells, before which runs a raised platform or continuous booth. Squatted upon these sit the venders of commodities, having their goods displayed beside them; the vaults contain the rest of their stock; and in some cases there is another apartment in the rear, which serves as a magazine for the more opulent shopkeepers. The whole is arched over either with well-constructed brickwork or clay; or, in very inferior establishments, with branches of trees and thatch, which intercept the sun's rays. Here sit the merchants and various tradesmen, each class for the most part keeping to their respective quarters; so that smiths, braziers, shoemakers, saddlers, potters, cloth and chintz sellers, tailors, and other handicraftsmen may generally be found together; but confectioners, cooks, apothecaries, bakers, fruiterers, and green sellers are dispersed in various places; sometimes setting out their wares in a manner sufficiently pleasing, although quite unlike that in which shops are arranged in Europe. The bazaars open shortly after sunrise and do not close until sunset, at which time the shops are shut with

wooden shutters and the gates of the bazaar barred and locked.

Attached to the bazaars in the larger towns there are usually several caravansaries for the accommodation of traveling merchants. The chambers of these are occupied both as offices for transacting business and also for shops; and the gay appearance which they present, the bustle that prevails in the space before them, and the variety of costume, manners, and language, present a spectacle highly amusing as well as interesting.

In the timber bazaar men are sawing boards with long handsaws; a little farther on carpenters are making them into doors and windows; in the next shop the blacksmith is blowing his bellows and welding hinges and latches. The confectioner is seen pulling taffy, the baker is kneading dough, heating his oven and putting on pegs his sweet-smelling sangaks. Scores of saddlers, shoemakers, tailors, silversmiths and other artisans are busy at work. In another bazaar are seen rows of hatters shaping kulos and stretching them on moulds and exhibiting their stock of different styles and thicknesses of fur, felt, broadcloth and lambskin. Each shopkeeper is a small capitalist and has a few apprentices, whom he feeds and clothes, and each of whom hopes soon to set up a separate shop.

TAXATION, SECOND CAUSE.

The farmers and day laborers are in a most deplorable condition, because all the land in the kingdom of Persia is owned by khans. Each khan owns from

Interior of Tabriz Bazaar

five to twenty-five villages. The peasants who live in these villages first have to buy a lot from their khan and build a house on it. Then every year they have to pay tax on the house. If they keep cattle they must pay tax on every cow, buffalo, mare and sheep. Every house has to furnish to the khan annually two chickens and a certain number of eggs and about two hundred and fifty pounds of fuel, which must be of timber. This is, of course, very scarce in most parts of that dry, barren, mountainous country. Many of the peasants have no timber at all and have to buy it to pay their khan. The people in general burn dry manure and kindle it with small twigs of brushwood. Each adult man has to work regularly two days out of every year for the khan, besides the occasional jobs that he is required to do without pay. When a young man marries he must also pay a fee to his khan or master. The khan furnishes the land, while the peasants have to furnish everything else that is necessary to produce and take off their crops of wheat, barley or millet, and make the grain ready for use; then they are allowed to keep one-third of it, while the other two-thirds they must give to the khan for the use of the land. Besides all these things, they have to pay the government taxes, which are not only double, but sometimes more than double the amount they have to pay to the khan.

Mr. W. Morgan Shuster says:

The general system of levying taxes in Persia is practically the same to-day as it was in Biblical times. The basis of land taxation is the tithe, or tenth part of the product or crop. The revenues are not all collected in cash, but a large part of them in kind; that

is, the government demands and receives from the landowners and peasants in Persia wheat, barley, straw, cotton, oats, rice and other agricultural produce. The principal effect of this archaic procedure is to make it extremely difficult for the government to keep any adequate system of accounts or to know with any reasonable degree of accuracy what its revenues from any given district, town or village should be during the year. Furthermore, once in possession—through its hundreds of different tax-collectors and sub-collectors throughout the province—of the taxes in kind which are due, the government is supposed to find the means of transporting this produce, storing it safely, and either converting it into money by sale or paying it out in kind for the expenses of the government.

There has never been in Persia a tax-register or "Doomsday Book" which would give a complete, even if somewhat inaccurate, survey of the sources of internal revenue upon which the government could count for its support. Persia is divided for taxation purposes into seventeen or eighteen taxation districts, each containing a large city or town as its administrative center. For instance, the province of Azarbayjan, which is the most important and richest province in the empire, is generally supposed to produce a revenue in money and in kind, for the central government at Teheran, amount to about 1,000,000 tumans, or $900,000 a year. There was, during my service in Persia a chief tax-collector, or pishkar, at Tabriz, the capital of the province and second city of importance in the empire. The province itself is divided into a number of sub-districts, each in charge of a sub-collector, and these sub-districts are in turn

Watching a Buffalo Fight.

divided up into smaller districts, each in charge of a tax agent. Within the third class of districts the taxes are collected by the local town or village headman. The chief collector at Tabriz, for example, is called upon to collect and place to the credit of the central government at Teheran a given sum in money and a given sum in wheat, straw, and other agricultural products each year. Beyond a very definite idea in the heads of some of the chief mustawfis, or "government accountants," at Teheran as to what proportion of these amounts should come from the first class of districts within the province, the central government knows nothing as to the sources of the revenue which it is supposed to receive. Its sole connecting link with the taxpayers of the province of Azarbayjan is through the chief collector at Tabriz. The latter official, in turn, knows how much money and produce should be furnished by each of the sub-collectors under him within the province, but he has no official knowledge of the sources from which these sub-collectors derive the taxes which they deliver to him. The chief collector has in his possession what is termed the kitabcha (little book) of the province, and each of the sub-collectors has the kitabcha of his particular district. These little books are written in a peculiar Persian style, on very small pieces of paper, unbound, and are usually carried in the pocket, or at least kept in the personal possession, of the tax-collector. They are purposely so written as to make it most difficult, if not impossible, for any ordinary Persian to understand them.

It is clear, therefore, that in Persia the central government has but a meagre knowledge either of the

revenues which it could expect to receive, or of the justice or injustice of the apportionment of the taxes among the people of Persia. Nothing is easier than for a chief tax-collector to say, as the agent at Tabriz constantly did during the time that I was in Teheran, that, due to the disturbed condition of the province, it had been impossible to recover the taxes and, having said this, not to send them. The central government might well know that these statements were false, and that at least a portion of the taxes were being collected, but it was limited in its remedies either to discharging or imprisoning the collector upon this justifiable but none the less general suspicion, or to accepting his explanation.

One of the striking defects in the Persian taxation system is that even the kitabcha are out of date and do not afford a just basis for the levying of the duties. Most of them were prepared over a generation ago, and since that time many villages which were prosperous and populous have become practically deserted, the people having moved to other districts. Yet the kitabcha are never changed, and a few hundred inhabitants remaining in some village which has heretofore harbored a thousand or more are called upon to pay the same taxes which were assessed on the entire community when it was three or more times as large. In like manner, a village, which, when the kitabcha were prepared many years ago, had only a few inhabitants, is still called upon to pay, so far as the central government is concerned, only the amount originally fixed in the kitabcha, although the agent who collects the taxes in the name of the government

never fails to exact from each man in the community his full quota.

The question of getting possession of the wheat, barley, oats, straw, cotton and other agricultural products which the government received in lieu of cash was a much more difficult one. In the first place, taxes in this form were collected principally in the smaller towns and outlying districts, more or less distant from the provincial centers. The products were compelled to pass through so many hands and to be cared for and transported under such difficult circumstances that, except in those provinces lying within a hundred miles or so of Teheran, it was impossible to make any headway. If a few tons of wheat or straw eventually reached a provincial center, it could not be transported to Teheran by telegraph, like money, and if put up at public auction, the price obtained for it would be but a fraction of its value.

Indeed, in past years, the produce thus collected by the government in the different districts has constituted one of the principal sources of government graft. Instances have been reported to me where more than $100,000 profit was cleared in a day or so by a fraudulent sale of the taxes in kind of a single province.

When, in the fall of 1911, I took charge of the work of accumulating a reserve supply of wheat and other grain in Teheran in the government storehouses, in order that the price of bread might be in a measure controlled during the winter, I found how difficult it was to handle this question, and it was only by the most extraordinary methods that I was able to gather 5,000 to 6,000 tons of wheat and barley.

Under the term maliat are grouped the internal taxes, comprising land taxes, local municipal dues, and revenues derived from various other sources, such as the Crown lands, mines and industrial enterprises. The taxes approximate in many instances our poll or head tax. There are also duties levied upon the manufacturer and consumption of opium, upon lambskins and the entrails of the same animal. A considerable revenue is also derived by the Persian government from the consumption of wines, spirits and other intoxicants. The use of intoxicants is, of course, forbidden by the Mohammedan religion, and duties of this kind cannot, in theory, be imposed by the Medjlis, or by official sanction of the Persian government. As a matter of fact, however, such duties are both imposed and collected by the central administration, with the double object of restricting the sale of alcoholic beverages and deriving a revenue from them.

Outside the mallat the only other definite sources of revenue in Persia are the customs duties, a small revenue from the Ministry of Posts and Telegraphs, and a small sum from the Passport Bureau of the Ministry of Foreign Affairs.

The customs administration is in charge of some twenty-seven Belgian employees whose chief, Mons. Mornard, with several assistants, was stationed at Teheran. This administration also collected, through its agents on the

frontiers, a certain proportion of the passport fees. The net receipts of the customs during the Persian year of It-Il—which corresponds roughly to the calendar year 1910—were about 3,400,000 tumans. (The tuman, while varying in value according to the exchange, is equal to about 90 cents in American money.) For the two preceding years approximately (1909 and 1908) they were about 3,185,000 tumans and 2,733.000 tumans, respectively. This entire revenue, however, was mortgaged to the Russian and English governments under a series of loan contracts and agreements which called for a minimum annual payment amounting, at the time of the conclusion of the Imperial Bank Loan of £1,250,000, to about 2,832,000 tumans.

When the Imperial Bank Loan went into effect, as the amortization did not begin for five years, this sum was reduced by about 31,000 tumans a year for the intervening period. Taking, therefore, the maximum customs revenues collected in recent years as the basis of future collections, the Persian government can only expect to receive that important source of taxation about 568,000 tumans annually, and under the loan contract made with the Russian government in 1910, these surplus Customs revenues are held by the Banque d'Escompte, a branch of the Russian State Bank in Teheran, for a period of six months and only placed to the credit of the Persian Government twice a year.

A common laborer receives about twenty-five cents a day for his work, which makes it exceedingly hard for him to support a family and pay the exorbitant taxes. When the collectors come to a village many of the men will run away because they have no money at hand to pay the taxes. When a khan or lord returns from a journey and comes in to visit his village, the peasants all prepare to meet him at a certain distance from the village. They take with them an animal. At their meeting with their khan they cut its head off in the road, then place its head on one side of the road and its body on the other, which means, "O master, may the lines of thine enemies be thus broken or cut asunder before thee." Upon his arrival his peasant subjects bring him eggs, chickens and fruit, and he and his servants feast at the expense of his poor, down-trodden subjects. Those that are at all in good circumstances he will try to find fault with and then punish them and fine them.

A Nobleman and His Staff Dining.

THE KHANS.

The khans or landlords of whom we have already spoken hold in their possession almost all the lands in the kingdom of Persia, besides controlling all the government affairs. In consequence they are very rich and live an easy life. Since their religion allows polygamy, they marry several wives, whom they are abundantly able to support, and spend much of their time in harems with their wives. Whenever they wish to divorce one and marry another they can do so without any difficulty, for there is no disgrace whatever attached to such an act. But it is considered a great shame for a man to speak of any of his wives when in company with other men. They may speak of everything else, but never allow their conversation to turn to their own domestic affairs. At their gatherings the subject they best like to discuss is their religion, and next to that is politics, which they talk about with great enthusiasm. They know very little of history, and their knowledge of art and philosophy is also quite limited. What little they do know of these latter subjects they have learned from the Europeans who are teachers and instructors in their principal cities, and especially in their capital city, Teheran. They have one weekly newspaper published in Teheran, which they of course read. If anyone among them can quote or recite poetry in the course of their conversation he is much admired, for they are great lovers of poetry. In this respect they think the Persian language excels every other tongue. So musical is it and rich in idioms, rhymes and vowel sounds that Mohammed once said that he would ask that their language might be the language of Paradise.

When a prominent man comes to visit certain persons that are gathered together, if he is of higher rank than they, as he enters they will all arise and continue standing until he is seated. Then they resume their seats and the visitor exchanges greetings by bowing to each one present according to his rank. Immediately after this a water-pipe for smoking is presented to him. Their pipes are so arranged that the smoke goes through water first, which purifies it before it is taken into the mouth. One pipe is used for several persons. When one has finished smoking he passes it to the one who sits next to him, and so on until all have smoked. When all have finished smoking, tea, coffee or fruit may be served. But suppose a dinner consisting of rice is to be served, then it is brought in on small copper trays. They begin eating at once, using all five fingers in doing so. Of course it is not at all uncommon among the people of that country to eat with their fingers, but to see a Mohammedan grasping whole handfuls and eating it is quite a sight. They use all five fingers because they say God has made them all and it is a sin to use some and not all of them. When they have eaten a servant will come with warm water, and, going to the person of highest rank, will hold an empty vessel before him in one hand, while with the other hand he will pour water upon the hands of the guest. When the guest of honor has thus washed his hands the servant goes in the same way to another, and so on until all have washed their hands. Rice cooked as the Persians cook it is very much liked by the Turks and Arabs as well. But they detest the Persian way of eating it.

Mohammedans who can read and write always have

a pair of scissors in the ink-case that they carry with them in their pockets. When they write a letter they always trim the margins of it, for tradition is current among them that if they did not cut the margins of their letters their wives would be untrue to them. Having put their letters into envelopes with their edges properly trimmed, they always seal them with a seal that most of them carry in their purses.

The American ex-Treasurer-General of Persia says: Another feature which is very puzzling to the uninitiated is the—to foreigners—absurdly complicated system of names and titles. Ordinary Persians have merely names, yet I have known but very few who did not possess some form of title, and the failure to know or recognize a man's title is not easily overlooked.

Imagine a gentleman in American political life deciding that he would adopt and wear the title of "Marshal of the Marshals," or "Unique one of the Kingdom," or "Fortune of the State." Having duly taken such a title, and obtained some form of parchment certifying to his ownership, he drops his real name and is thereafter known by his high-sounding title. It is rather difficult for foreigners to remember these appellations, especially as a great many of them end with one of the four words Mulk (kingdom), Dawla (state), Saltana (sovereignty), or Sultan (sovereign).

The present Regent was formerly known only by his title of Nasir-ul-Mulk. (The Helper of the Kingdom), but since he has become Regent he is also referred to by another title, that of Naibu's-Saltana, or "Assistant of the Sovereignty."

CHAPTER VII.

Men, Women, Girls and Boys.

THE cap commonly worn by the Persian is about six inches high, has no brim and is black in color. The shirt is of white cotton, open in front and fastened with a button on the right shoulder. The trousers are very much like the bloomers. They are made of wool or cotton, usually black in color. The coat is called arkalook. Some are long enough to reach the ankle, while others reach about the middle of the thigh. The sleeves fasten at the wrist by a button and silk cord. There is a pocket on either side near the belt. Various colors are worn. The gima or overcoat is a heavy wool garment reaching to the knee. It is opened in front and fastened with a number of buttons. The belt is a large piece of linen folded many times around the waist.

It is a general custom to shave the head except a small place on each side just over the ear and a spot on the crown of the head. The hair-covered spots are called zoolf and are dyed with henna. The most religious men and the aged shave the entire surface of the head. The young men shave the beard except the mustache till the age of thirty years, after which time the beard is clipped at the length of about one inch till the age of forty. After the age of forty the beard is never cut. The mustache is never shaved by young or old. No man has been seen in Persia with a smooth upper lip except Europeans. A man

A Persian Lady.

who will shave his mustache is not a Mohammedan, but an infidel; "not a man," but "a girl." The long mustache is regarded as the glory of man.

THE PERSIAN WOMAN—(THE MOHAMMEDAN).

It is the policy of the Mohammedans not to open too wide the eyes of women, consequently they have no schools for girls. Among the higher classes even very few teach their daughters to read, consequently there are millions of Mohammedan women who, during their whole lives, can never take up a book and read, or sit down and write a letter to their friends. Sometimes it happens that a woman's husband has to reside for a time several hundred miles distant from her. In such a case, should she wish to write to him she will cover her face and go to a priest and tell him what she wants to have written to her husband. He then writes the letter for her and she pays him for it. When she receives a letter from her husband she again has to go to the priest or some one else that can read and have them read it for her. This shows how very ignorant they are, and no wonder then that they are so superstitious. When they go out it is customary for them to cover their entire body with a large blue wrap, while a linen veil with small holes in it for eyes is worn over the face. These wraps they wear are nearly all of the same color and the same material, so that when they are out walking many of them cannot be recognized by their own nearest relatives even. Rich and poor appear just the same. When they go to a party, or ladies' reception we might call it, they paint their faces with a red

substance and blacken their eyelashes and eyebrows with black antimony. Many of them color their fingers and finger nails, and even their feet, red with henna. They dye their hair also with henna and plait it in many long braids. They wear necklaces and chains around their necks and bracelets and glass bangles on their arms. Quite a number of them smoke pipes. Most of the ladies of the higher classes are very idle. They invite each other to parties by turns. Often ten or fifteen of them may be seen in the streets attended by servants going to parties. Where women are gathered no men appear, and where the men are no women come. Fashions among Mohammedan women do not change as they do among ladies of this country. There a costume that was worn by a lady twenty or more years ago is just the same as those worn by their ladies of today. I dare say that I have seen more changes of styles in the ladies' dresses of this country during my short residence here than all the records of Persia in that line could show, were such records kept, from the time of the resting of the Ark on Ararat to the present day. The Mohammedan ladies cover their persons when they go out, but the ladies of this country wear hats upon their heads instead. Mohammedan women are never seen bareheaded, and their voice must not be heard in the streets. If two ladies wish to speak to each other in the streets they must step aside where they cannot be seen by the passers-by. Women of the poorer classes work very hard. Peasant women rise early in the morning and do their milking and general housework. Then they, with their short-handled hoes, cut weeds in the cotton fields. In the evening, when they come home,

there will be seen on their backs a five-foot square canvas filled with fresh grass for the cows and buffaloes and their young. This they feed them in the evenings so that they may have plenty of nice milk the next morning. Widows do harvesting, weeding, sewing, weaving and spinning. During wheat harvest they go to the fields and glean, but they are seldom allowed to follow the reapers. They glean after the wheat is stacked; gathering the heads one by one, they take them home and thresh them, and in this way add to the store of grain for the winter. Dish-washing is a very small item with them, for they use very few dishes; after some meals there are none to wash. They very seldom wash clothes either; when they do a certain plant and the bark of the soap tree are used for it and very little soap. It is the women of the middle and some, too, of the lower classes that have made Persia famous all over the world for her elegant rugs, carpets and shawls. They spin the yarn and dye it at home in the excellent colors that hold their own as long as a piece of it remains. It takes a long time to make these rugs, however, for every particle of the work is done by hand. It requires from three to four months to make a single rug, but when finished it is not only beautiful, but will last for over twenty years, thus making Persian rugs celebrated not only for their beauty but for their durability as well.

Mr. W. Morgan Shuster says:

During the five years following the successful but bloodless revolution in 1906 against the oppressions and cruelty of Muzaffaru'd-Din Shah, a feverish and at times fierce light has shown in the veiled eyes of Persia's women, and in their struggle for liberty and its modern expressions, they broke through some of the most sacred customs which for centuries past have bound their sex in the land of Iran.

I had ample opportunity to observe the frequent manifestations of the influence and high purposes of the Mohammedan women.

We of Europe and America are long accustomed to the increasingly large rôle played by Western women in business, in the professions, in literature, in science, and in politics, but what shall we say of the veiled women of the Near East who overnight become teachers, newspaper writers, founders of women's clubs and speakers on political subjects? What, when we find them vigorously propagating the most progressive ideas of the Occident in a land until recently wrapped in the hush and gloom of centuries of despotism? Whence came their desire to play a part in the political and social regeneration of their country and their unwavering faith in our political and social institutions? That it came and still exists there can be no possible doubt, and with it was born the discriminating intelligence which is as a rule acquired only by long years of practical experience.

The Persian women have given to the world a notable example of the ability of unsullied minds to assimilate rapidly an absolutely new idea, and with the elan of the crusader who has a vision, they early set to work to accomplish their ideals.

I had been fortunate enough shortly after reaching Persia to win the confidence of the National Assembly, or Medjlis, a body which fairly represented the hopes and aspirations of the great mass of the Persian people. This point gained, I was soon made aware that another great, though secret, influence was watching my work with jealous but kindly eyes. It was well known in Teheran that there were dozens of more or less secret societies among the Persian women, with a central organization by which they were controlled. To this day I know neither the names nor faces of the leaders of this group, but in a hundred different ways I learned from time to time that I was being aided and supported by the patriotic fervor of thousands of the weaker sex.

A few examples may suffice. While sitting in my office one morning last summer, I was told that one of the Persian clerks in the Treasury Department wished to see me on an important matter. Information comes unexpectedly and from such curious sources in the Orient that no offer can be safely rejected. This young man came in. I had never seen him. We spoke in French, and after receiving permission to talk freely, with many apologies he said that his mother was our friend; that she had commissioned him to say that my wife should not pay a visit to the household of a certain Persian grandee, by whose family she had been invited, since he was an enemy to the Constitutional Government and my wife's visit would make the Persians suspect me. I thanked him, and at the time did not myself know of the contemplated call, but soon learned that it was planned, and, of course, advised against it. I called the young Persian again and asked him how his mother knew of this purely private social affair of my wife's; he said that it had been known and discussed in the secret society to which his mother belonged, and that it was decided to warn me against it.

On another, more recent occasion, a large crowd of poor women came to the

Atabak Park to demonstrate against me because the Treasury had been unable to pay the government pensions, on which there was over a million dollars then due. The available funds had been necessary for the volunteer troops who had been fighting against the ex-Shah. I sent one of my Persian secretaries to see these women and ask who told them to come and make this demonstration. He returned mentioning the name of a famous reactionary grandee who was at the time well known to be favoring the cause of Muhammad Ali. I had them told that they would be given an answer on the following day if they dispersed quietly, which they did.

I then sent to one of the women's societies a simple explanation of our financial straits and the impossibility of paying these pensions because of the needs of the constitution government, with the request that they prevent any further agitation against the Treasury. Though it did not become possible to pay the pensions, there was never another demonstration by women on this account.

They have a saying in Teheran that when the women take part in a chuluk (riot) against a cabinet of the government, the situation becomes serious.

With the dark days when doubts came to be whispered as to whether the Medjlis would stand firm, the Persian women, in their zeal for liberty and their ardent love for their country, threw down the last barriers which distinguished their sex and gave striking evidence of their patriotic courage. It was rumored more than once that in secret conclave the deputies had decided to yield to Russia's demands. The bazaars and people of the capital were torn with anxiety. What could the Nationalists do to hold their representatives to their duty?

The Persian women supplied the answer. Out from their walled courtyards and harems marched three hundred of that weak sex, with the flush of undying determination in their cheeks. They were clad in their plain black robes with the white nets of their veils dropped over their faces. Many held pistols under their skirts or in the folds of their sleeves. Straight to the Medjlis they went, and, gathered there, demanded of the President that he admit them all. What the grave deputies of the Land of the Lion and the Sun may have thought at this strange visitation is not recorded. The President consented to receive a delegation of them. In his reception hall they confronted him, and lest he and his colleagues should doubt their meaning, these cloistered Persian mothers, wives and daughters exhibited threateningly their revolvers, tore aside their veils, and confessed their decision to kill their own husbands and sons, and leave behind their own dead bodies, if the deputies wavered in their duty to uphold the liberty and dignity of the Persian people and nation.

May we not exclaim: All honor to the veiled women of Persia! With the constraining traditions of the past around them; with the idea of absolute dependence upon the fancy and caprice of men ever before them; deprived of all opportunity to educate themselves along modern ideals; watched, guarded and rebuffed, they drank deep of the cup of freedom's desire, and offered up their daily contribution to their country's cause, watching its servants each

moment with a mother's jealous eyes, and failing not, even in that grim, tragic hour when men's hearts grew weak and the palsying tread of the prison and its tortures, the noose and the bullet had settled on the bravest in the land.

MOHAMMEDAN GIRLS.

Every Mohammedan father considers the birth of a daughter as a great misfortune, but comforts himself with the hope that his next child may be a boy. If a second one happens to be a girl also, he will upbraid his wife most severely; but no matter how many girls he has, he must keep and take good care of them all. At a very early age little girls collect numbers of pieces of different kinds of cloth, from which they make dolls to play with. In that country there are no ready-made dolls to be bought for children, so they must make their own. In this way they learn their first lessons in sewing. They also take old stockings and ravel them and save the yarns to make balls out of and then play games of ball upon the housetops in the fall of the year. Mohammedan girls learn very early to paint their faces and darken their eyes, eyelashes and eyebrows. In order to make their hair very dark they dye it several times in succession with henna. Then it becomes as black as desired and very glossy, and they braid it in many long braids, sometimes as many as fifteen. They also pierce each other's ears with needles, afterward inserting thread greased with butter to keep the holes open until they are healed. These holes will then remain open for life for the wearing of earrings. They also tattoo each other's face and hands and sometimes their feet by pricking a wound the size and shape they wish and then filling it with black antimony. They also will

remain black for life. Christians there do the same thing. They also dye their hands and particularly their finger nails red, and sometimes their feet also, and in every way, little girl like, imitate the example of their elders. They carry with them pocket looking-glasses, but boys and young men never do so, for it is considered a great shame for a boy to carry a mirror, and if he were seen with one in his possession he would at once be called a girl. Quite young daughters of the middle and some of the lower classes are taught to weave rugs and carpets and to make some ornaments for the house and some articles for their weddings. Girls in general are strictly forbidden the company of boys and are not even allowed to speak to them. The boys and girls never mingle together, but are always kept separated, girls associating with girls and boys with boys. There are no occasions whatever when both sexes may be gathered together.

MOHAMMEDAN BOYS.

The news of the birth of a boy is the source of great joy and happiness to the father. When several sons are born in succession their mothers receive much praise and honor at the hands of her husband for these great blessings.

At the age of five or six years they play games with sling-shots and nuts instead of the marbles in which the boys of this country delight. There are no public schools in Persia except some parochial schools in connection with the mosques or temples and taught by Mohammedan priests. Very few village boys go to school at all, but most of the boys who

live in the cities go to school and learn to read and write. When boys go to school they usually sit in two rows. One row sits along each wall, books in hand, and the other row along the opposite wall, while the teacher sits in the center of the room. They do not use chairs, but sit on the floor, which is covered with a reed matting. When they are studying their lessons they sway their bodies backward and forward as though they were in a rocking chair, and read in a sing-song style as though they were chanting, sometimes so loud that they can be heard for quite a distance. They have neither blackboards nor slates, but use paper and reed pens for learning to write. They put their left knee on the floor and set their right one up for a desk to rest the paper on. They use the Arabic alphabet and read and write from right to left instead of left to right. They also begin their books at the back, reading forward. In their schools they learn to read some tales and traditions of the Koran and some poetry, but do not study much mathematics or geography or no science, but plenty of astrology. When they have finished school they become secretaries, shopkeepers, merchants, priests, jewelers and bankers.

Shah Zada Kanim of Teheran.

CHAPTER VIII.

Matrimony.

THE population of Persia is made up of many different tribes, nationalities and religions, each of which retains its own language, manners, customs and peculiarities, and refuses to enter into any marriage compacts with the others. At present there are living in Persia Jews, Christians, Mohammedans and many other tribes of different faiths, but none of them are allowed to intermarry without exacting concessions from the others that they are unwilling to make. As, for instance, the Mohammedans, being the ruling class, a Christian young man is not allowed to marry a Mohammedan girl and at the same time remain a Christian. For, although she and her parents may be at heart converts to the Christian religion, they are forbidden by law to change their faith; and, on the other hand, should they be sincere in their religious convictions they will know that according to the law laid down in their Bible, the Koran, no faithful Mussulman is allowed to marry an infidel or a Christian unless he should become a follower of Mohammed.

Christian parents would never even think of giving their consent to the marriage of their daughters to the hated, persecuting Mohammedans and, furthermore, they know that they should "not yoke themselves unequally together with unbelievers." Both parties being equally strong in their faith, equally

governed by their prejudices and equally unyielding, such marriages are not allowed to be consummated.

Occasionally a Mohammedan will capture and carry off a pretty girl among the Nestorian and Armenian Christians, compel her to become a Mohammedan and then marry her. With these few exceptions each sect marries within its own bounds.

In some instances a stranger may almost gain the consent of those concerned to marry a beautiful and wealthy girl, but before the negotiations have been completed her relatives will hear of it and propose one of their sons as a suitor in order to keep her from marrying a stranger. Such matches are made from purely selfish motives and are seldom happy, hence a saying in Persia, "When cousins marry they are never happy."

In addition to the fact that people are usually little acquainted except in their own villages, there is another objection that weighs with them against having their sons take wives from other villages situated at any great distance from them, and that is the inconvenience of making the journey to and from the wife's home in a country where there are no railroads and few wagon roads even. In case there is sickness or death, or any occasion of great rejoicing, the young wife would naturally want to visit her old home, and then the journey would have to be made on foot or on horseback. If the distance were too long to walk and they owned neither horse nor donkey, the husband would be compelled to hire them and thus involve extra expense. These arguments may seem strange to the young people of this country who make their own matches without much consideration at all, except

their own inclinations in the matter, but they must remember that in Persia it is really the parents of the contracting parties who make the matches, and they weigh well the arguments pro and con; and, furthermore, the children are noted for their unquestioning obedience to their parents.

The Mohammedans of Persia marry very young, that is, from the age of twelve years and upwards, the early age at which they reach their maturity and the desire on the part of their parents to have them marry as young as possible. Sometimes parents, in order to perfect a friendship existing between themselves, betroth their children while they are quite young, and sometimes a man may notice that a certain family has daughters who are good naturally, both capable and obedient and at the same time healthy and beautiful. He naturally enough wishes to secure the hand of one of these girls for one of his sons, and in order to make sure of this and to make it impossible for any other man to ever set eyes upon her he gets her parents to consent to having them betrothed while they are yet children, and when they are grown the marriage is consummated. All these motives are quite common among all the nationalities that live in Persia.

After the engagement has taken place it is customary among the Mohammedans for the affianced boy and girl or their parents to choose each a representative, who meet, or else the parents themselves meet, and decide what or how much money the boy shall pay to his intended wife if at any time after they are married he may wish to put her away by divorce. This money is called "kaben," and the amount varies from ten to one thousand dollars, that

depending largely upon the standing financially of the contracting parties. The sum being fixed, the two representatives or the parents of the engaged couple, as the case may be, go to their priest and have him write two letters of documental testimony, one each for the betrothed couple, in which the fixed amount of "kaben" is stated. These letters, called "kaben letters," are kept by each party to the compact, and whenever the husband grows tired of his wife or dissatisfied with her he simply pays her the stipulated amount of "kaben" for her maintenance and is thereby divorced from her.

This makes it exceedingly easy to be divorced, and many evils result from it, so that the Mohammedans themselves, experiencing the evil consequences of this lax law, try to make divorces impossible by fixing as "kaben" something that cannot be obtained. For example, they sometimes fix upon eight or more pounds of mosquitoes or house-fly wings as the "kaben" a husband must pay his wife if he would divorce her. This he, of course, cannot pay.

Sometimes, instead of what has just been mentioned, or a sum of money, or a vineyard, or a field, they will write in the "kaben letters" that if the husband would put away his wife after they are married he must give her an arm or a foot. This also being impossible to furnish, if the husband really wants his wife divorced, he will so abuse her that she will be obliged to say, "Kabenem halal. Janim azad." Which means, "I make my 'kaben' legitimate to you. Now let my soul be free." She will then be divorced and glad of her escape, even though she receives either nothing or only a small sum of money.

A Mohammedan is allowed to marry four wives. All four marriages are legal and all four of the wives are considered to be on an equality with each other. He is expected to love them all equally well, and can divorce any one or all of them at his pleasure. Mohammed, to check the frequency of this practice, decreed that a wife divorced for three successive times should not be taken back a third time by her husband until she had been married to another man and divorced by him. After that her first husband could marry her again. These four wives just described are all legal and the number of such that a Mohammedan is allowed to have at any one time is limited to four, but there is another kind of wife or concubine called "sigha." Here I must explain what a "sigha" is. A Shiite may, according to his law, contract a temporary marriage with a woman of his own caste for a fixed period of time, which may vary from a fraction of a day to a year or several years. Properly speaking, it is the contract drawn up by the officiating mulla (in which both the period of duration of the marriage, and the amount of the dowry—though this last may be no more than a handful of barley—must be specified), which is called "sigha," but the term is commonly applied to the women with whom such marriage is contracted. The children resulting from it are held to be lawful offspring. To the number of these that a man is allowed to have there is no limit. He is allowed to have as many of them as he wishes and can get. There are several causes found in their belief for these plural marriages among the Mohammedans. They believe it is a sin for any woman to not be under the law of marriage, and

according to their religion man is regarded so vastly superior to woman that it is perfectly proper for him to rule over many of them; and dominant over these reasons, whether they recognize it or not, no doubt, the natural depravity of human nature, making laws both in morals and in religion to suit its inclinations and fitting its beliefs to its desires.

After these "kaben letters" have been written and sealed by the priest a few days are allowed to pass before the parents of the two contracting parties meet to decide upon the amount of money to be furnished by the bridegroom's father for the purchase of clothes, "Parcha," for the bride and to appoint a day for the beginning of the wedding. All this arranged, both parties go to a city, where the bride's mother, at the expense of the bridegroom's father, buys as much clothing as she can for the bride. The reason the bride's parents have for buying as much as possible for their daughter is that they (but particularly the mother) feel that their daughter is now going to a strange place to live among strangers and that if she should need more clothing in a short time after her marriage she would be too bashful to ask for it. So her mother, now that she has the opportunity, provides her with enough to make her feel happy at the thought of her marriage and to last until she becomes sufficiently acquainted in her new home to ask for what she needs. After this the bride is busy making her wedding clothes, or "Parcha." Sometimes she calls in her friends to assist her, and at the end of two weeks everything is ready. About two or three days before the appointed day of the wedding the bridegroom's father sends out his heralds to the surround-

ing villages and towns to invite her relatives and friends to come to the wedding.

It is customary among the Mohammedans to provide the heralds with apples, roses, cloves and other aromatic things. When they are going to invite a person they first present him with an apple or a clove and then extend greetings from the bridegroom's father with much flattery and many embellishments, ending with the statement that he sends his love and asks you to come to the wedding. To this he may reply, "Allah mubaraklasen," which means "God bless it, we will try to come." Should the bridegroom's father invite any one who is of higher rank than himself, such as an official dignitary, he would not send heralds to such a one, but he would go himself, carrying with him a present suited to his rank. This he would present to him and in a dignified and appropriate manner invite him to the wedding. This person of higher rank may then in turn send him a present worth many times more than the one he receives and in addition may send a couple of musicians to the wedding to play in his honor.

Among the higher classes of Mohammedans who live in cities and are very wealthy, sometimes the weddings continue even over an entire week. They have such long weddings because they are rich and in order to add to their reputation of wealth and superiority. Several male cooks are employed and every one who is invited attends the wedding every day during the whole time, and all are provided with good, substantial meals, consisting mainly of rice and meats. Several couples of musicians are hired for the entertainment of the guests. Also some gypsies to dance

and a number of jugglers of superior skill who make sport and amusement for the crowd by their tricks of extraordinary dexterity. Some story-tellers, singers and players on different kinds of musical instruments are also employed for the occasion. Sometimes prominent wrestlers are also secured. At the time appointed for the wrestling match to take place crowds of people flock to the place from every direction. The musicians play exciting tunes while the wrestling continues. Sometimes they are a very even match and continue wrestling a long time before one of them succeeds in throwing the other. Again it may happen that in only a few minutes one may throw the other, whereupon the victorious one receives the prize previously provided by the groom's father.

These performances are all arranged as a kind of program for each day and are given at some place where every one has the privilege of coming to see and hear them. In the evenings they have a display of fireworks for the enjoyment of the crowd. Sometimes in the evening after the guests have had supper they will select one of their number who is eloquent and witty and elect him as president, "beek," and another they elect as head servant, "parash bashi," to execute the orders of the president, who is invested with full authority to punish, fine or flog any one that is present. He may command the head servant to bring into his presence a certain man, then ask him what his occupation is and all about his circumstances. All this being reported to the president, he tries to entangle the man, then holds him guilty and commands the head servant to make him dance. If he can dance he does so, otherwise he will be fined or punished.

The fine is, of course, only nominal, and is seldom really exacted. In this way and by a thousand other tricks that they play on the bridegroom's relatives, they increase the mirth of the wedding festivities.

On such occasions the women do not appear among the crowds of men to see the performances. Usually they cover themselves and go up upon the housetops to see the outdoor exercises.

At weddings Mohammedan ladies and gentlemen never mingle together, but have separate apartments, one for the men and another for the women. No man is allowed to enter the ladies' apartments except the musicians, most of whom are Christians. They are allowed to enter partly because they know that Christians are faithful and pure and can be trusted, and partly because they have so little regard for musicians, whether Christian or Mohammedan, that it is not considered a shame for women to dance before them as it would certainly be to dance before other men.

Even when the wedding continues for more than a week the bride is usually brought to the house of her father-in-law on the fourth day. No matter if the bride and groom do live in the same city, and no matter how close together their houses are, the bride must still ride on horseback in going there because it is customary to do so.

About the time the bride is going to ride on horseback the streets and housetops are thronged with noisy, expectant spectators, while the firing of guns and pistols and the notes of exciting music fill the air. For this reason a very gentle horse is secured for the bride, one that will not become frightened at all this noisy tumult. In the afternoon of this fourth

day all the musicians and a crowd of people, some mounted on horseback, others walking, forming a large procession, slowly proceed to the bride's home, where they are welcomed upon their arrival by a volley from the guns and pistols. A little feast is now had at the bride's home, while the bride herself is in another apartment with all of her female companions. These lady friends dress her in an elegant new bridal costume and cover her with two large square veils called, respectively, "Charkat" and "Turma." Charkat is a scarlet veil which covers her entire body except a small space in front, which is covered by a beautiful thin white silken veil called "Turma." Those who see her thus covered may suppose that she cannot see at all, but that is not so, for she can see quite well through the thin silk veil that covers her face. No one can see any part of her except her feet, and when she appears on horseback it is simply as a graceful red figure. At this time the streets and housetops are crowded with joyful spectators. When the bride is ready the musicians play a sorrowful tune while she bids farewell to her parents, who kiss her and pronounce their benediction upon her and then weep after she is taken and put upon horseback. As soon as she is mounted the musicians change their tune from a doleful to a happy one, while another volley from the guns and pistols pierces the air. Her father-in-law throws a handful of copper money upon her head to show his wealth and liberality. It is customary among the Mohammedans to send a lady called "Yedak" along with the bride to take care of her.

The bride's belongings and gifts from home are packed in a trunk and carried by a man on his back

after her. A head groom, "Jelodar," holds the horse's bridle.

Some cousins of the bride and groom, or else some of their faithful servants, accompany her on the way to take care of her and see that no harm befalls her. One man holds a mirror toward her face on the way, which means may her way through life be bright.

In this way the procession moves on toward the groom's home, while the way is crowded and the housetops are covered with people. Some of them throw candy and others throw raisins upon the bride's head as she passes, to express their wish that she may be very sweet. If the bride is coming from afar the bridegroom and his comrades, mounted on horseback, go to meet her. When they have approached to within a stone's throw of her the groom kisses an apple and throws it to his bride, or sometimes he may ride up and put the apple into her hand. Immediately after doing this the groom and his party quickly turn and ride away as fast as they can. They are pursued by some of the horsemen of the bride's party, who try to catch the groom. Should any one succeed in doing this he would receive a present in keeping with the rank and circumstances of the bridegroom. In some places the groom stands in front of the door or on a balcony and when the bride has approached sufficiently near he throws an apple to her.

After this the bride is taken to an apartment prepared for her. During this fourth evening of the wedding the bridegroom's father may receive some presents from his friends. The feasting continues through several more days, and at the end of the previously fixed time the wedding is considered ended and everything is quiet again.

LIFE AFTER MARRIAGE.

A bride is not allowed to speak with her mother-in-law or father-in-law or any member of the family who is older than herself and very little with their neighbors. Neither she nor her husband ever address each other, except when quite alone, by their names. Nor do they ever speak of each other in that way, but use the personal pronoun instead, as "he" and "she."

At home a bride must have her head covered with a veil about two square yards, one end of which covers her mouth close up to the nose and is called "yashmak." When she goes out her entire person must be covered.

If asked anything by her father-in-law or mother-in-law she must answer them either by signs or else, if her husband or a small child is present, she may speak to them and they repeat her answer to the person who asked the question. Neither is she allowed to eat with her father-in-law or mother-in-law, but must serve them as a waiter, not that they regard her as a slave, but because the customs of the country require it. When they have finished eating she will eat either alone or with some of the younger members of the family. She is also allowed to eat with her husband. In this way every bride must live for a few years, after which she becomes more familiar and is allowed to talk with a good many persons with whom conversation was forbidden before. After several years she may even speak with her mother-in-law, but never with her father-in-law.

When a child is born to a newly-married couple, as is usually the case within a year or two, if it hap-

A Persian Family.

pens to be a boy their joy is beyond measure, and the young mother is greatly praised and considered a very fortunate woman. Should the child be a girl the rejoicing is not so great, but they say, "That is all right. The next one will be a boy, and it is good to have a daughter first, to grow up to help her mother take care of her younger brothers and sisters." They take just as good care of the girls, however, as they do of the boys. On the same day on which a child is born the mother or some other near relative of the child's mother cooks several eggs in butter and takes them to the younger mother, who eats some of them. The services of a physician are seldom called for or needed on such occasions. When a child is seven days old a number of ladies come to visit the mother, some taking with them either a dish of food or a piece of cloth about two yards long. The food is eaten by the family. If the child be a girl they congratulate the parent, saying, "May the foot of your maid be blessed (that is, may her coming into the world be a blessing), and may God preserve her to you. We hope the next one may be a boy." Should the child be a boy, they say, "May the foot of our young man be blessed. May God spare him to you and make him like hair that is never exhausted, but grows again when cut or pulled out. May God not think one son enough for you."

CHAPTER IX.

Festivals, Beliefs, Mode of Burial, Superstitions, The Dervishes, Charmers, and Kurds.

OF the festivals, Kurban Bairam, Oruj Bairam and New Rooz are the most noted. Kurban Bairam (the Festival of Sacrifice) comes on the 10th of Zil Haja. This festival was instituted by Mohammed in imitation of the great day of atonement on the 10th of the seventh Hebrew month. It was in commemoration of Abraham's offering of Isaac. New Rooz,[1] or new day, commemorates the entrance of the sun into the sign of Aries at the vernal equinox. This is the greatest festival observed by the Persians, and was introduced by Jemshed, a Persian king who ruled many centuries before the Christian era. It was he who introduced into Persia the reckoning of time by the solar year and ordered the first day of it to be celebrated by a splendid festival which is to this day observed with as much joy and festivity as Thanksgiving Day or Christmas in this country. On this day the bazaars in the cities are decorated in Persian style and illuminated in a gay manner. The King marches out of his capital attended by his ministers, nobles, and as many of his army as can be assembled, remaining out as long as he desires. Upon this day all ranks appear in their newest apparel. They send presents of sweetmeats to each other and the poor are not for-

[1] New Rooz, or New Year, begins March 21 of the Christian era.

The Dervish.

gotten. In the streets of the cities and upon the country roads crowds of people are seen, some going to visit friends, others returning, carrying with them bundles and packages of sweetmeats or presents. Indeed, this is the day of joy and gladness throughout the kingdom, a national holiday observed by all of the Shah's subjects. They think of it with a great deal of pride and look forward to it with the pleasantest anticipations.

BELIEFS.

The Mohammedans believe that God has sent one hundred and twenty-four thousand prophets into the world, of whom Mohammed is the greatest. Their sacred book is called the Koran. There is a common belief among Mohammedans that Mohammed's coffin is upheld by God so it remains suspended in the air. Some believe that magnets have been arranged so as to hold the coffin in the air. The bones of the dead should be conveyed to the tomb of the prophet. I will try to tell you a few things about the Mohammedan superstitions and customs. First I will speak of their funeral ceremonies. They are enjoined by their religion to carry the bones of their dead if possible to the tomb of their holy prophet, so that he on the last day may quicken their bones into life. So when any one dies, they ornament his body by painting the eyes and brows black, and the hands and feet red. For as the deceased is to appear before God he must be beautiful and clean. Then they deposit their dead in brick vaults until their blood is stiffened, after which they are put in separate houses. They have a ceremony of distributing money to the poor. The bones of the dead

are separated from the flesh, dried, put in a box, and sent to the tomb of the prophet. The poor people, however, cannot afford to send the bones of their dead friends to the holy tomb. As a rule the rich people only do this. Their cemeteries must be in inhabitable parts, in the middle of the city, or else by the wayside, so that every one passing by may say, "God grant you rest and give you part with Mohammed in heaven." Thus miserable is the life of the poor benighted Mohammedans. During life they cannot attain assurance of salvation and after death disgusting ceremonies are performed upon their bodies. Let us thank God for His Gospel and for His Son Jesus Christ, our Saviour.

SUPERSTITIONS.

They cut off their finger nails, kiss them and throw them behind them. They say that on the day of judgment God will ask them, "Where are your nails?" and they will say they are coming behind. You should not whistle at night, they say, for the devils will gather and will strangle you. Some of them purport to have been at the wedding of devils or genii, and to have listened to the ravishing music, and to have been sumptuously entertained. The people are exceedingly superstitious. "Do not give warm bread to dogs," they say, "they will go mad. Do not strike a boy with a broomstick. He will not grow any more." Each year is symbolized by some animal and named from that animal. Should the year be named for a dog it indicates a bad year; but for a bear, a good year, much blessing; a mouse, not good, only damaging; a hen, good, fruitful.

THE DERVISH.

There is a class of Mohammedans called Dervishes. They especially devote themselves to religious works. They go about in the villages preaching. The poor people look upon them as holy men of their religion. They believe everything they tell them. They tell fortunes. They begin by admonishing thus: "Do not throw stones because they may hit the eyes of people. Do not strike the head of a horse, for your property will be destroyed. The horse is your property. On the property of others do not look with the evil eye, for it is a sin. Obey those above you." Then they say: "You are expecting something from afar to come to you. Hold fast to your hope and you will receive it. Your second object is very difficult, for there are many against it. But hope and you will attain it." Finally after talking about various matters he will allude to something that is in your mind, and you will feel certain that he knows your thoughts. The supplicant does not believe that the dervish knows by means of a good, but by an evil spirit. If you ask a Mohammedan how a dervish knows secret things he will answer, "He knows through devils or genii." Thus on the one hand they regard him as a holy man and on the other as a master of devils or genii. If a woman should be attacked with any serious disease, she would go to the dervish for help. He will first place a vessel with a little water in it. Then he will bind together a lot of needles. He will kindle a small fire. He will cover his head with a large sheet. The ignorant woman will then come under the sheet. The dervish will then utter his incantations in Arabic, calling on devils to

come. He will then rub the needles together very skilfully so they make a noise like the chirping of birds. The woman is led to think this is the voice of devils. Then he will say, "Inhale the smoke and you will recover. You will recover if you will pray looking at the rising moon, and practice hospitality." If you ask the woman, "What did you see under the sheet?" she will say, "I saw devils." "How did they look?" She will say, "I heard their voices only." The dervish may perhaps only give her a prescription and will say to her, "Sew this on your right arm and the evil will not come near you." The poor woman is left in perplexity. She hopes to recover, but she only grows worse. Another woman comes to him with her trouble and asks the cause. He looks in his book and says, "the power of evil has touched you." He writes a prescription and says, "sew this in your clothes and the power of evil will not come near you any more. After a while you will have a dream. You will see a man come to you and give you a red apple as a sign that after a time you will become a mother. On your child's face will be a birth-mark. His name you will call Mohammed." She will say, "Look again and see whether it will live or die." He will say, "It does not state, but I hope it will live." She will expect this year and next year to dream that dream. But she does not. Another woman will say, "My husband does not love me." And the dervish will tell her to take a lock of her husband's hair while he is asleep and also a lock of her own, burn them together and put the ashes in a little water and give him to drink in the dark and he will like her. Another will say that she has the fever and ask him to cure her. The dervish will utter his

incantations in Arabic and will tie two strings with seven knots to her arms, one to each arm, and will say, "Now I have tied the fever; it will trouble you no more." She will have the string on her arms and hope that today or to-morrow the fever will leave her; but no, she only grows worse. Another woman will say, "My son and daughter-in-law do not like each other. What shall I do?" The dervish will give her a prescription and say, "Bury this in a warm place near the oven. Strike upon it when it is hot; they will love each other." To another he will say, "Bury the prescription under the door hinge, and as long as the door shuts and opens he will love you." These prescriptions are triangular in form. They work forty days, the dervish says. After that they lose their potency.

THE CHARMERS—SORCERERS.

The serpent charmers repeat in Arabic some incantation and the serpent is obliged to come out of his hole. The charmer will touch it, put it in his bosom or wind it about his neck. Let it be ever so poisonous it will not bite him. The people regard such a man as holy. The ignorant Mohammedans go to him when they have the fever. The charmer will get a serpent, kept for the purpose, will hold it up to the face of the sick man and say, "Draw blood." The serpent will strike the nose of the sick man, but it will not infuse any poison. The charmer may at times, in order to show his power, take a knife, open the mouth of the serpent, strike its teeth and say, "Cast poison." The serpent will do so. The charmer will lick it off from the knife, spit it out, and say, "You see it does not hurt me." He will heat a piece of iron to white heat,

put it to his tongue and say, "You see it does not hurt me." They often go to far-off villages when they wish medical aid. They expect the charmers or doctors to be better because far off. They always have to pay more money then. The doctor writes three prescriptions and says, "Sew one in your hat, hang another in a tree in the wind." The third is written in the form of a ladder. This is a significant omen. The ladder is used as a bier on which the dead are carried to the grave. They wait and hope to recover. "This charmer is very good," they say. Others die—money spent to no purpose. "Had we bought medicine he might have recovered," they say. "Now we have three pieces of paper. No good." In a Mohammedan legend it is related that one man made himself appear sick. They sent for the holy man. "I will make my will before I die," says the sick man. The charmer or priest came, sat down by the side of the man and asked him how he was. No answer. The sick man rises in his dreams and says, "The devil says, 'kill the minister.'" Then the minister says, "You should never listen to the devil. He is very bad. He deceives you." Then after a while the sick man sits up in his delirium and says, "The devil says, 'You will die, give your horse to the minister.'" And the minister says, "Yes, my son, at times you may listen to the devil. He is good." The sick man arose and dealt the impostor a tremendous blow with his fist, and drove him out.

THE KURDS.

The Kurds are the wildest tribes of nomads in Asia. During the past years they have attracted the attention of the civilized world by their horrible

Kurdish Wedding March.

massacres of the Armenians. The original stock from which the Kurds came is not known, but it is believed that in their blood is a mixture of Chaldean, Babylonian, Assyrian and Arabian, and that the wildest characters in all these nations formed the tribe of Kurds. To-day the Kurds number about 3,000,000. Their dwelling place is in the Kurdistan mountains, part of which lies in Persia and the rest in Turkey. They are nominally subjects to these two countries, but practically they are a band of outlaws and beyond the control of their government.

Some of them are farmers and shepherds, but most of them are robbers. If a Kurd has not killed six or seven men, he is not respected and is considered unworthy to live. My father once told me a story which he heard from one of the Kurdish chiefs. He said he had a son who was very bashful, and this was considered quite a disgrace, for one of these chiefs is always made leader in case of war. It would also be impossible for him to marry one of the best girls unless he was a successful thief and robber. He carries with him a gun and a sword, and no matter how bloody and evil the deed he commits may be, it only adds respect and honor to his name.

The Kurdish hordes differ little in the essential points of character from the other native inhabitants of Persia. Although there are several cities in their country, the military clans are not often found to inhabit them, nor do they assemble in large encampments except for purposes of war. Indeed, whether in tents or in houses, they seldom dwell together in larger numbers than are comprised in a few families. To this custom, so adverse to the progress of improve-

ment, some refer the fact that their condition and manners have experienced so little change during more than twenty centuries. Neither civilization nor conquest has ever penetrated the wilds of Kurdistan. The inhabitants have preferred their barbarous freedom to the refined enjoyments which they saw to be so frequently accompanied with softness and slavery. In Senna, Solymaneah, Betlis, and other towns, there are mosques and priests, and in these the written law is administered as in other parts of Persia. But in general they continued to be governed by the usages of their forefathers; yielding implicit obedience to their chief, which he repays by protection, exercising his authority on all occasions with strict regard to their customs and prejudices.

As has been already said, they have little regard to the ordinances of religion; and in like manner their allegiance to the king is extremely slight and doubtful, being generally measured by their power of resisting the royal authority.

The Wallee of Ardelan keeps a costly court at Senna in princely state, and maintains a considerable military array. The great delight of the Kurds is in arms and fine horses, in the management of which they excel. Colonel Macdonald Kinneir gives a lively account of the appearance of these warriors: "When a Kurdish chief takes the field, his equipment varies little from that of the knights in the days of chivalry; and the Saracen who fought under the great Saladin was probably armed in the very same manner as he who now makes war upon the Persians. His breast is defended by a steel corselet inlaid with gold and silver; while a small wooden shield, thickly studded with brass

nails, is slung over his left shoulder when not in use. His lance is carried by his page or squire, who is also mounted; a carbine is slung across his back; his pistols and dagger are stuck in his girdle, and a light scimitar hangs by his side. Attached to the saddle, on the right, is a small case holding three darts, each about two and a half feet in length; and on the left, at the saddlebow, you perceive a mace, the most deadly of all his weapons. It is two and a half feet in length; sometimes embossed with gold, at others set with precious stones. The darts have steel points about six inches long, and a weighty piece of iron or lead at the upper part to give them velocity when thrown by the hand."

There is a wonderful thing about the Kurd women. In all their ignorance, they make the most beautiful rugs and shawls in the world, which we find in their filthy houses. We cannot imagine what filthy homes they have. Half of them are usually built underground. I have been in homes where there were about eight horses, three cows, one hundred sheep and nearly two hundred chickens, and in the center of this large room is the mother and her dear children sitting around the fireplace. In the cold weather they have a round bench which they put on the fireplace and spread a large quilt over it. They all lie around this and use the quilt for a covering for the night. Their language is mixed old "Parsee," which the English people call fire-worshipers. Their religion is Mohammedan, but they are very ignorant and superstitious. One of the missionaries was traveling there and met a shepherd and asked him if he ever prayed. He replied that he did not know how to pray. The

missionary asked if he would like to learn. He replied that he would. The missionary tried to teach him the Lord's Prayer, but he could not commit it. A happy thought came to the missionary. He thought he would name some of the sheep with the words of the Lord's Prayer. Soon the shepherd committed it. A year or two later the missionary met the same shepherd and asked him if he still remembered the Lord's Prayer. He replied that he did. After repeating it with only one mistake, the missionary complimented him and said, "You have omitted 'Thy kingdom come.' " He replied, "Yes, 'Thy kingdom' died a year ago." Such a kindly spirit will teach truth even to the dull mind of a shepherd.

A Group of Mullahs.

CHAPTER X.

THE ALKORAN—ITS DOCTRINE AND PRECEPTS. THE MOHAMMEDAN PRIESTHOOD, MOSQUE, AND ITS SERVICES.

ALKORAN is the Mohammedan's Bible. The word "koran" means to read in Arabic, reading, or, rather, that which ought to be read.

The Koran contains 114 sura, or chapters, and each chapter is named from the chief subject treated therein, as "Praise," "The Light," "The Woman," etc. Next after the title, the head of every chapter, except only the ninth, is prefixed with the solemn form Bismillah, in the name of the most merciful God. The Koran is universally allowed to be written in the dialect of the tribe of Koriesh, which is the most noble and polite of all the Arabian language. The style of the book is very beautiful and fluent, especially where it imitates the prophetic manner and Scripture phrases. The general design of the Koran seems to be this: To unite the professors of the three different religions, idolaters, Jews and Christians, in the knowledge and worship of one eternal, invisible God, by whose power all things were made and those which are not. He is the Supreme Governor, Judge and absolute Lord of all creation, and to bring them all to the obedience of Mohammed as the prophet and ambassador of God.

The great doctrine of the Koran is the unity of God, and to restore which point Mohammed pretended

was the chief end of his mission. The fundamental position on which Mohammed erected the superstructure of his religion was that from the beginning to the end of the world there has been and forever will be but one true orthodox belief, consisting, as to matter of faith, in the acknowledging of the only true God and the believing and obeying such messengers or prophets as He should from time to time send to reveal His will and law to mankind, of whom Moses and Jesus were the most distinguished till the appearance of Mohammed, who is their seal (soul), no one to be expected after him. The Mohammed was the author of Koran, but, however, the Mohammedans absolutely deny that Koran was composed by the prophet himself, or any other for him. They believe it is of divine origin, is eternal and uncreated, remaining in the very essence of God; that the first transcript has been from everlasting by God's throne, within, on a table of vast bigness, called the preserved table, in which we also recorded the divine decrees, past and future; that a copy from this table in one volume on paper was, by the ministry of the angel Gabriel, sent down to the lowest heaven in the month of Ramadan by parcels, some at Mecca and some at Medina, at different times during the epoch of twenty-three years. The first parcel that was revealed is generally agreed to have been the first five verses of the ninety-sixth chapter after the new revealed passages had been from the prophet's mouth taken down by his scribe; then they were published by his followers, several of whom took copies for their private use, but the greater number got them by heart. The originals, when returned, were put into a cask, observing no order

of time, for which reason it is uncertain when many passages were revealed. When Mohammed died he left his revelation in the same disorder as I have mentioned. The present order of the Koran was compiled by the Abu Bekr, the successor of Mohammed. The Koran is the Mohammedan's rule of faith and practice. It is held in great reverence and esteem. They dare not so much as touch it without being first washed or legally purified. They write these words on the cover or label: "Let none touch it but they who are clean." They read it with great care and respect. They swear by it, consult it on their weighty occasions, carry it with them to war and knowingly suffer it not to be in the possession of any of a different persuasion.

To this religion he gives the name of Islam, which means resignation to the services and commands of God. The Mohammedans divide this religion into two parts—Imon and Din—meaning faith and practice. They teach also that it is built on five fundamental points, one belonging to faith, and the other four to practice. The first is that confession of faith which I have already mentioned, that there is no God but the true God, and that Mohammed is His apostle. Under this they comprehend six distinct branches, viz:

1. Belief in God.
2. In His angels.
3. In His Scriptures.
4. In His prophets.
5. In the resurrection and day of judgment.
6. In God's absolute decree and predetermination, both good and evil.

The four points relating to practice are:

1. Prayer.
2. Alms.
3. Fasting.
4. The pilgrimage to Mecca.

Other precepts and institutions of Koran are prohibition to drink wine, under which name all sorts of strong and inebriating liquors are comprehended.

Of the morals, polygamy is allowed by Koran, the holy day Friday, or sixth day, is observed. The Mohammedans do not think themselves bound to keep their day of public worship so holy as Jews and Christians are obliged to keep theirs. They are permitted by Koran to return to their employments after divine service is over. Yet the most devout disapprove the applying of any part of that day to worldly affairs, and require it to be wholly dedicated to the business of the life to come.

The life that is to come shall be spent in Paradise or heaven. In Koran Mohammed declares that there are seven heavens. Above all is the heaven for prophets, martyrs, those who die in battle for religion's sake, and for angels. Chief among all in this heaven is Mohammed, mediator between God and believers. The other heavens will be inhabited by believers, the degree of piety and integrity determining to which heaven they shall go.

Heaven is pictured as an earthly paradise. There are beautiful gardens, vineyards, green pastures, fresh fountains, the river of living water, many bathing pools of glass, a palace of marble and glass, ornamented with pearls and diamonds. The trees bear fruit continuously, some in blossom, others ripe with

fruit. Prominent are the palm and grape, fruits which were favorites of Mohammed while on earth. Choice fruits grow in abundance and on low trees, so that a man can stand on the ground and eat of the fruit. Each vine bears 7,000 clusters of grapes, and every grape contains 7,000 gallons of juice. The pastures are generally green, and in them grow many thousand varieties of flowers of exquisite odors. There are no animals in heaven, as they are not needed. There will be no dogs, cats, swine, nor unclean birds, as eagles, hawks and buzzards. But there are millions of brilliantly plumaged birds whose melodies continually ring through heaven. The walls and gates of heaven are as described in the twenty-second chapter of Revelation.

Believers will spend eternity in the joys of luxurious life in paradise, amidst blooming gardens and beautiful virgins. To an ordinary believer will be given 72 houris or female angels. These creatures are described in the Koran as being fair, with rosy cheeks, black eyes and in blooming youth. Such beauty the eyes of men have not seen on earth. Martyrs and more pious men have more than 72 houris, the number increasing in proportion to the believer's prominence. The believer will sit under a fragrant tree in a golden chair, or lie on a golden cot, while birds overhead sing wonderfully sweet. His fairies will be about him and offer him choice unfermented wine in a golden cup on an emerald tray.

Saints will live nearer to Allah than ordinary believers, and will have conversation with Him. No people can enter heaven unless they be Moslems. The gate to heaven is reached by a bridge. This bridge

is as narrow as a hair, and only believers can walk on it. When a soul approaches the gate it finds Fatima, the daughter of Mohammed, standing there. She asks him to recite the creed: "Allah is the only God, and Mohammed is His prophet." If repeated, the soul enters heaven; if not, with a breath Fatima blows him off the bridge and he falls into hell, the regions below.

HELL.

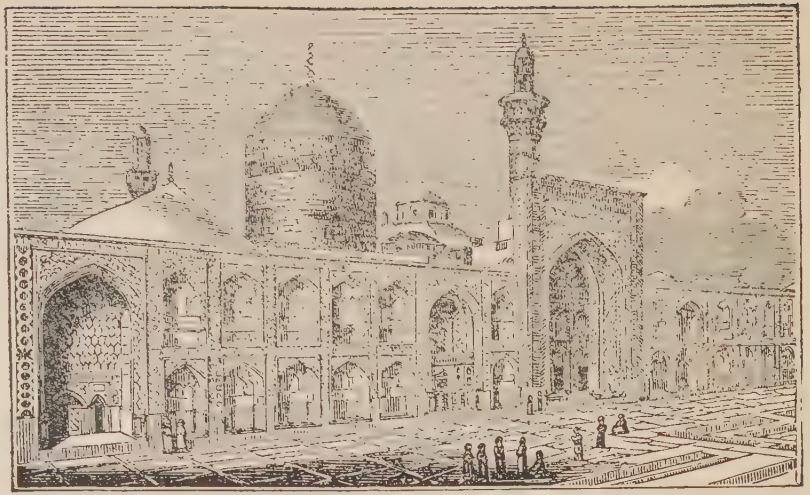
As there are seven heavens according to degree of integrity of believers, even so there are seven hells. Gehenna is beneath the lowest part of the earth and the seas of darkness. It is a place of fire, as a great ocean without limits. It burns with brimstone and like materials. There are thousands of terrible flames and bad smells. Satan is there with infidels, Christians, Jews, fire worshipers and apostate Mohammedans. The torture of the latter will be worse than the torture of the others. There are in hell thousands of wild animals, as lions, tigers, vipers and serpents. Every lion has in his mouth 7,000 teeth, and every tooth has 7,000 stings or poisons. So with the tigers and serpents. Every viper has 7,000 tails, and on every tail 7,000 stingers, and every stinger contains 7,000 kinds of poison. The common drink of the inmates of hell is poison drunk from iron cups. Their meals will be the flesh of animals and even their own flesh. Satan and his servants will torture them with spears and swords of iron. There will be no rest for them, day or night. Men and women will gnash their teeth against their own children. All will be weeping, cursing and blaspheming. Hell is surrounded by walls of iron, over which none can escape.

"The secret of success for Islam is in the sword," said Mohammed. His faith teaches that one drop of blood shed for Allah, or God, avails more than prayer, fastings and sacrifices. One night spent in the holy armies of Islam will be rewarded by Allah more than human reason can think. Every one that falls in battle is received in heaven as a martyr and rewarded for his devotion to the faith. After Mohammed's death his successor became aggressive as his force grew stronger. His command to his armies was: "Before you is paradise, behind you is hell." Inspired by this belief, the wild and superstitious Arabs rushed forward and subdued Syria, Palestine and Egypt. The churches in the large cities of these lands were converted into mosques for the worship of Mohammed. In 668 and 717 they besieged Constantinople and in 707 subdued the northern provinces of Africa. In 711 they established a Califate in Spain and Cordova. The Arabs crossed the Pyrenees and made the threat that they would soon stable their horses in St. Paul's Cathedral at Rome. But they were defeated by Charles Martel in 732. Ferdinand drove them out of Spain into Africa. In the East the Moslems had, in the ninth century, subdued Persia, Afghan, Beloochistan, a large part of India, also a large part of Brahmanism and Buddhism. The Turks were conquered in the eleventh century; the Mongols in the thirteenth century. Constantinople fell into the hands of the unspeakable Turks in 1453. The magnificent church of St. Sophia, in which Chrysostom preached the Gospel with a fiery tongue and many church fathers chanted in it the true Word of God, was converted into a mosque. Today the Koran is read there instead of the Gospel. The

Sultan occupies the throne of Constantinople and calls himself the "shadow of the Almighty," boasts in his fanatical religion and scorns Christian powers. On the other hand, the Christian powers look at him with the cold spirit of Christianity, but I believe the time will come and is near when the Gospel will be preached again in the church of St. Sophia instead of the Koran.

THE PRIESTHOOD.

Among the priesthood the Mujtahid is the highest order, and this order is divided into four degrees; the Naibetemam is the chief of the first degree and he resides at Karbala, the Sacred City. He is the representative of Mohammed. His position is the same as that of the Pope in the Roman Catholic Church. Archmujtahid is the second degree. It is composed of four priests, who reside in four places known as Erawanee, Sherazee, Khorosomee and Isphahomee, and one of these officials succeeds Naibetemam at the death of the latter. Eulama is the third degree. The members of this degree are very numerous in my native city, Urmia, of 30,000 inhabitants. There are five or more priests of this degree. They are executors of civil and religious law. No man can be a judge or lawyer unless he is a Mijtahid. These priests judge such cases as the division of property, for which they charge a fee. Where the interested parties are rich, they are frequently required to appear before the priest several times before a decision is given, that he may charge them a larger fee. They charge large sums of money for writing legal documents in the transference of land or other valuable property. These



Mosque of Imam Reza, at Mushed.

The last resting place of Persian nobility.

men usually are very rich and have from two to four wives. Every young widow who has beauty and riches is sought in marriage by some of these priests.

The fourth degree is called Mollah. This office is the same as the Protestant elder. The Mollah visit the sick, call on families, teach them the Bible and traditions and conduct funerals. Some of them teach children, who come to them each day for instruction. One dime a month is the tuition fee. In the fall his parishioners who are able to, give him a collection of provisions for the winter, such as grapes, apples, wheat, fuel, etc. He is highly respected in the community and is always invited out to a feast in some private home on holidays. He writes documents for the people, for which he gets from two to ten cents, but the fee is often two or three eggs or a basket of fruit. This is the poor Mollah's only income.

THE MOSQUES AND THEIR SERVICES.

The mosque is the Mohammedan holy temple or church. There is one in most every community, which has been erected by lords or rich people. In the cities they have some magnificent mosques built of stone and brick. A mosque is divided into several small rooms and two large halls. One hall is for winter service, the other for summer. The summer hall is in the front of the building and is enclosed with three walls. The front being open, the pillars that guard the entrance to this hall are adorned with artistic designs. On the interior walls of the mosque are inscribed in large letters numerous verses from Koran. There are no chairs in the room, but the worshipers

sit on the floor, which is covered with mats made of reeds.

There are no bells on the mosque, but a man, sometimes a Mollah, ascends to the roof of the mosque three times daily—morning, noon and night—and in a loud voice calls men to prayer. The call is made in the following words:

"Allah akpur," meaning "Almighty God." He repeats it three times, then continues: "Ashudduinnah laitta naella Allah," meaning "I testify that thou art the only God," is repeated twice. "Ashudduinnah Mohammed russool Allah," meaning "I testify that Mohammed is the prophet of God," is repeated twice. "Hayya alal falah," "Come here and be forgiven." "Hayya alal Kher ul amal," "Come and hear, do good work," repeated twice, and is closed by "Allah akpur," repeated three times.

The mosque is open day and night and men may come in to prayer at any hour. Friday is their Sunday. No man is chastised if he works on Holy Friday, but all faithful Mohammedans attend public service on that day.

The services in the mosques of the cities are conducted by Majtahids, or high priests. The priest starts to the house of worship when he hears the voice of the Mahzin calling to prayer from the top of the mosque. He is accompanied by eight or ten servants, bedies numbers of worshipers who may fall in line with holy men. When he enters the assembled worshipers rise to their feet and remain standing until the priest has seated himself in the pulpit. He begins with great ostentation and in an impressive voice to read or repeat Koran. He will chant traditions of

the prophets and martyrs and relate pathetic stories of the noble sacrifices of departed heroes of the faith. His charming tones and utterances have much effect on his audience and men weep and beat their breasts.

MOSLEM'S PRIVATE PRAYER.

Prayer carries the Mussulman half way to heaven. There is no salvation by grace or by atonement. God forgives his sins only on the condition of good works. Hence it is an obligation with every one to pray. The Moslem always washes with cold water before prayer. He will take a jar of water and say "Bism Allah," meaning "In the name of God and to His holy service." Then dipping his right hand in the water, he rubs his arms from the wrist to the elbow. With the tips of his fingers he will wet his forehead and inside ears. Then the surface of his feet. He spreads his rug. Upon it he puts his seal of Mecca. The seal is made of clay and is the size of a dollar. On it are the words "There is no God but God." Facing the Mecca he stands erect and raises both his hands to his head, kneels to the ground, puts the front of his head on the seal, then kisses it. Rising to his feet, he puts both index fingers in his ears, and also makes numerous other gestures. He keeps this up for half an hour or more. They have one prayer which is always repeated. They have three stated seasons daily for prayer—morning, noon and the evening. The place for prayer is the mosque, but few of the Moslems pray there, as they prefer praying in the open square, streets and in meadows before mosques, where they will be seen by more men and can better show their piety

and integrity. A prayer often prayed by faithful Moslems is a foolish and selfish one and is entirely against the spirit and teachings of our Lord Jesus Christ. It reads, "Allah, I seek refuge to thee from Satan and all evil spirits. O Lord of all creators, destroy all heathen and infidels, even those who believe in the Trinity, the enemy of our religion. O Allah, make their children orphans, their wives widows, and defile their abodes. Give their families, their households, their women, their children, their race, their daughters and their lands as a gift to the Moslems, thy only people. O Lord of all creatures." I believe you all will agree to say that every word of this prayer is against the blessed teachings of our Lord and Saviour Jesus Christ, who said: "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you."

While prayer carries a Mussulman half way to heaven, fasting carries him to the gate and alms admit him.

So fasting and alms are the keys to Paradise and every man must practice it. The Mohammedans have only one month for fasting. The same is called Rohadhan (April). They will fast from one hour before sunrise to one-half hour after sunset. During this time they abstain from eating, drinking and smoking. The poor class work till noon, but the rich do not work at all. The most of the day is spent in reciting Koran, praying and sleeping. They do not converse much in the day, but wear a sad countenance. They do not allow a Christian to speak to them. At the morning and evening a cannon is fired for the begin-

ning and ending of the fast. The night is changed to a feast. They eat and drink and converse till one hour before sunrise. In this month many of them die from too much eating.

The Mohammedans say they go to heaven, for its gates open during this month for Mussulmans. During this month much alms is given. They believe fasting and giving secure absolute forgiveness for sins and admittance to heaven.

THE PLACE OF SAYYIDS IN MOHAMMEDANISM.

Mohammedanism is divided into two great sects, viz., Shuts and Sunnites. While both hold Mohammed to be the prophet of God and the saviour of mankind and Koran to be the word of God, written by the finger of God and given to Mohammed through the mediation of Gabriel, they differ in their belief as to who are the true successors of Mohammed. Shuts claim that Ali, the nephew and son-in-law of Mohammed, was Caliph, while Sunnites contend that four disciples of Mohammed were his true successors.

This difference led to war and bloodshed and gave rise to a permanent division in Mohammedanism.

The Mohammedans in Persia belong to the Shuts. They receive Ali as the Caliph after Mohammed. The descendants of Ali are called Sayyids or prophets. They are held in high esteem and rank in Persia.

The Sayyid's dress distinguishes him from other men. He wears a green turban and girdle, so that he may be readily known. The Sayyid's turban is to him more precious than a kingly crown. It is the sign of glory. The girdle is a symbol of strength.

If a common man should presume to wear these articles of dress he would be severely punished.

In the assemblies of lords and influential men the Sayyid occupies the chief seat and is always served first. All men fear and honor him. He is never smitten or reviled. If a Christian should lift his hand against him, that hand must be amputated from the body. The Sayyids are exempt from legal punishment. If a Sayyid should kill a common man it would be impossible to punish him with death for his crime. The governor cannot punish him, for it would be a sin against God; for they believe that God created all men for the sake of Mohammed and his descendants. A Sayyid's punishment must come through the leader of that order.

CHAPTER XI.

The Arabs and Mohammed, the Shiite Moslem's Mu-har-ram.

THE Arabs and the country they inhabit, which they themselves call Jizirat al Arab, or the Peninsula of the Arabians, were so named by Yarab, the son of Kahton, the father of the ancient Arabs, where some ages after dwelt Ishmael, the son of Abraham by Hagar.

The limits of Arabia comprehend all that large tract of land bounded by the river Euphrates, the Persian Gulf, the Sindian, Indian and Red Seas and part of the Mediterranean. It is divided into five provinces, viz., Yaman, Hejaz, Tihama, Najd and Yamama. Its chief cities are Mecca and Medina.

The religion of the Arabs before Mohammed was chiefly gross idolatry, the Sabian. There were also some Magians, Jews and Christians. The idolatry of the Arabs as Sabians chiefly consisted in worshiping the fixed stars and planets and the angels and their image. The Arab acknowledged one Supreme God, the Creator and Lord of the universe, whom they called Allah Taala, the most high God, and their other deities, who were subordinates to Him. The form of addressing themselves to him was this:

"I dedicate myself to thy service, O God; I dedicate myself to thy service, O God. Thou hast no companion except thy companion of whom thou art absolute Master."

The Magi religion was introduced from Persia by frequent association with the Arabians.

The Judaism from Jews, who fled in great numbers into Arabia from the fearful destruction of their country by the Romans, and made proselytes of several tribes.

Christians had likewise made a very great progress.

These were the principal religions which were found among the ancient Arabs.

The Arabians before Mohammed were, as they yet are, divided into two sorts: those who dwell in cities and towns and those who dwell in tents. The former lived by tillage, the cultivation of palm trees, feeding of cattle and the exercise of all sorts of trades, particularly merchandizing, wherein they were very eminent. Those who dwelt in tents employed themselves in pasturage and sometimes in pillaging of passengers. They lived chiefly on milk and flesh of camels. They often changed habitations, as the convenience of water and pasture for their cattle invited them.

The accomplishments in which Arabs valued themselves were these:

1. Eloquence.
2. Hospitality.
3. Expertness in the use of arms and horsemanship.

These were not their only good qualities, but they are commended by the ancients for being most exact in their words and respectful to their kindred.

As the Arabs had their excellences, so have they their defects and vices, as they admit that they have a natural disposition to war, bloodshed, cruelty and rapine, being so much addicted to bear malice.

Arabian Cavaliers

The sciences chiefly cultivated by Arabians before Mohammed were three:

1. Genealogy and history.
2. Astronomy and astrology.
3. Interpretation of dreams.

This was the state of the ancient Arabs before Mohammed, and is known as the state of ignorance, and it was under these disadvantages that Mohammed came into the world, but he soon surmounted them all. His father, Abd-Allah, was the younger son of Abd Almotalleb and, dying very young, left his widow and infant son in very poor circumstances, his whole substance consisting of five camels and one Ethiopian slave, so Mohammed was left in the charge of his cousin, Abu Taleb, which he very affectionately did, and instructed him in the business of a merchant, and to that end he took him with him into Syria when he was only thirteen years of age, and afterward recommended him to Khadijah, a noble and rich widow, in whose service he behaved himself so well that she soon raised him to an equality with the richest in Mecca by making him her husband. After he began by this advantageous match to live at his ease it was that he formed the scheme of establishing a new religion, or, as he expressed it, a replanting of the only true and ancient one, professed by Adam, Noah, Abraham, Moses, Jesus and all the prophets, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruption and superstitions which the later Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one only God.

Whether this was the effect of enthusiasm or only a design to raise himself to the supreme government of this country I will not discuss, but the latter is the general opinion of Christian writers, that it was the desire of satisfying his sensuality. So Mohammed was certainly himself persuaded of his grand article of faith, which in his opinion was violated by all the rest of the world, not only by the idolaters, but by the Jews, who are accused in the Koran of taking Ezra for the Son of God, and also by the Christians, who rightly worshiped Jesus as God, as those who superstitiously adored the Virgin Mary, saints and images.

But whatever were his motives, he certainly had personal qualifications which were necessary to accomplish his undertaking. He is commended by his followers for his religious and moral virtues, as his piety, veracity, justice, liberality, clemency, humility, abstinence. His charity in particular, they say, was so conspicuous that he had seldom any money in his house, no more than was sufficient to maintain his family, and he often spared even some part of his own provisions to supply the necessities of the poor.

He had indisputably a very piercing and sagacious wit, and was thoroughly versed in all the arts of insinuation. It is also said that he was a man of excellent judgment, a person of few words, cheerful temper, pleasant in conversation and of polite address.

He spent many days and nights in the caves of Mount Hira near Mecca in meditation and prayer. His zealous efforts to establish his faith brought a return of the violent convulsions and epileptic fits of earlier days, and his enemies said he was possessed with demons. He started preaching to the ignorant classes

of Arabs, teaching them that there was only one living God, who created heaven and earth and all mankind. In A. D. 610, his fortieth year, he claimed to have received a call from the angel Gabriel while in a trance in Mount Hira, directing him to say: "In the name of God." Many times after this first meeting he communicated with Gabriel in these caves and saw many visions. Once when almost discouraged he waited for further enlightenment in visions to qualify him for the duties of his office as prophet—if not to commit suicide—when suddenly Gabriel, at the end of the horizon, appeared, saying: "I am Gabriel and thou art Mohammed, the prophet of God; fear not." After this assurance he commenced his career as a prophet and founder of a new religion. His doctrines were gathered from three religions—the Jewish, Christian and Arabic. He taught that there is one only Allah, Almighty God, ever-present and working will. Henceforth the revelations came from time to time, sometimes like the sound of a bell, conversing with him; at other times Gabriel came down and spoke to him. For the first three years he worked among his family. Khadijah was his first believer. His father-in-law, Abbubaker, Omar, a young, energetic man, his daughter Fatima, his son-in-law Ali, and other faithful followers to the number of forty, were the first disciples of this new religion, and were very influential in spreading the same. Then he publicly announced that he had a command from God and had been given the divine office as prophet and law-giver. As his notoriety spread, pilgrims flocked to Mecca and he preached to them, attacking the idolatry of Mecca. When his enemies demanded a miracle from him, he responded

by producing the Koran leaf by leaf as occasion demanded. He provoked persecution, and civil war followed. In A. D. 622 he was forced to flee for his life from Mecca to Medina, a distance of 250 miles. This flight is called Hegira, meaning the flight (July 15, 622), from which the era of Islam begins.

In Medina he was generally accepted as a prophet of God. His method was at first toleration. He said: "Let there be no compulsion in religion," but afterwards said: "All infidels must accept one God and Mohammed, His prophet. If men refuse, kill them, plunder their property, and their wives and daughters are for you." The wild Arabs were killed by this command. His followers were all robbers except some of the leaders. In 642, with an army of 305, all citizens of Medina, he gained a victory over his strong enemy, Koreish, whose army was double the size of Mohammed's. By other engagements he rapidly conquered Jews and Christians. After one battle 600 Jews were massacred at his order and their wives and daughters were made slaves. In 627 he triumphantly entered Mecca, and in 630 he demolished 360 idols; then Koreish, a leading tribe, shouted, "There is but one God, and Mohammed is His prophet." Ten years after Hegira, with 40,000 Moslems, he made his last journey to Mecca, and subdued all Arabia. Upon returning to Medina, he died in his home and in the arms of Ayesha, his favorite wife, June 8, 632, at the age of sixty-three years.

When on his death-bed and suffering extreme pain and anguish friends expressed surprise that a great prophet should suffer so. He called their attention to the fact that one prophet of olden times was eaten

by worms, while another was so poor as to have only a rag to cover his shame, and stated that a prophet is not rewarded here, but hereafter. His last words were a prayer for the destruction of all Jews and Christians because they were so hard to convert. He prayed: "O, Lord, let not my tomb be an object of worship. Let there remain only one faith, that of Islam, in all Arabia. Gabriel, come near me; Lord, pardon me, grant me joy, accept me into thy companionship on high," etc.

Mohammed did not claim the power of performing miracles, but since his death some of his followers have attributed miracles to him, such as, when walking the streets, trees and stones would salute him; he caused a flood of water to spring up from dry ground; he rode on his horse Borak through air from Medina to Mecca, Jerusalem to Paradise and to the heavenly mansions and again came back to Mecca. The only miracle Mohammed himself claimed was the revelation of Koran.

THE SHIITE MOSLEM'S MU-HAR-RAM.

When Mohammed was dying he announced, against his will, that Abbubaker, his father-in-law, was his rightful successor. It was his real desire to be succeeded by Ali, his son-in-law, but he saw that Abbubaker had a much wider influence than Ali. In the next generation after the four Caliphs, or chief disciples of the head of the faith, and Ali had died, there arose divisions in the church. Hassan and Hussein, sons of Ali, claimed to be the rightful Caliphs after the death of Abbubaker. They contended that their

grandfather had made Abbubaker caliph because he was old and faithful, and, therefore, that that office should not descend to his children. A great body of Moslems followed them. One of them, Hassan, was too timid to push his claims. His death came soon from a dose of poison administered to him by some of his enemies. The energetic young Hussein continued to assert his claims, but he had no army. With seventy men, mostly relatives, he started for a fortified city, but was surrounded by the army of Yazid. Taking shelter in a cave beneath a huge rock, Hussein and his followers defended themselves for three days and three nights. At last they were driven to desperation by hunger and thirst. Drawing their swords they came out and met an army of several thousand men. After a brief contest Hussein and his men were overcome. Hussein was captured alive. The Shiite Moslems of Persia say that when Hussein was taken before the chief captain for execution, he was very thirsty and asked for a drink of water before being beheaded. But this request was not granted and he was executed with his thirst unquenched. In memory of this tragedy there may now be seen walking the streets of Persian cities every warm summer day men carrying a bottle or jar of water and crying aloud: "Sakkaw, sakkaw" (their name) and giving water to anyone who may be thirsty, in the name of Hussein. Moslems take this drink in a cup carried by the sakkaw, but a Christian must furnish his own cup or drink from the palms of his hands. If offered one or two cents the sakkaw will take it, but he never asks for money.

The killing of Hussein and his followers occurred in the month called Muharram. This entire month

and ten days of the following month are observed as a time of lamentation for Hassan, Hussein and their followers who were slain. During this period every man, woman and child of the Shiite Moslems is under obligations to wear black garments. The last ten days of Muharram are observed in a fanatical spirit as a revival of religion. This period is called Ashara, meaning ten days. The first seven days are for preparation. The mosques will be crowded with men and women. The Mas-ya-Khans, or revivalist priests, are in charge of these services. Followed by a large procession this priest goes to the mosque and, mounting a high pulpit, preaches to large crowds. His general theme is tragic tales, stories of martyrs, the manner of their death, their last utterances and the wailing and moaning of their friends and relatives. Often in the concluding words of a pathetic story the entire audience, sometimes numbering thousands, will be deeply moved and, slapping their foreheads with the palms of their hands, will cry aloud to give vent to their emotions. The mosques cannot accommodate all the worshipers during this period, so some parts of a street are laid with carpets and rugs, where the people sit while listening to preaching.

The last three days are the most solemn. All the stores of the city are closed and no business of any kind is transacted. At an early hour on these days the whole population, except the old men and women who stay at home to take care of young children, gather around the mosques. In and near the mosque a national and a religious emblem are carried on a pole by strong men. These are quite heavy and the standard-bearers change every few minutes. Headed

by these emblems the large crowd, often numbering 3,000 to 6,000 people, will march through the streets. Each company visits from one mosque to another. Passing through the streets, the men bearing the national and religious emblems are followed by musicians playing mournful dirges with such instruments as drum, flute and cymbals. Surrounding the musicians are hundreds of men marching with bared breasts, shouting "Hassan, Hussein, Hassan, Hussein," and pounding upon their breasts with bare hands. Following them is another band surrounding a Sayyid, a descendant of Ali, and all of them are shouting "Hassan, Hussein," and beating their breasts. Next in the procession comes a band of ascetic dervishes, wearing neither hat nor shoes nor other garment than a pair of pants, when the weather is mild. Holding in their hands a whip about two feet long and one or two inches in diameter, made of small iron strands, they beat their bare shoulders and back with the same as they march, shouting, "Yahu, Yamalhu," which are names of their god. Following comes another band of dervishes bearing in one hand a knotty club, to which are fastened nails, bits of brass, etc. With the other hand they beat their breasts as they repeat the cry of the preceding band. These worshipers torture the flesh by beating it thus and bruise it black. The procession is completed by a crowd of boys and girls and women following. The marching commences early in the morning and continues till eleven, is taken up again at two in the afternoon and continues till six o'clock.

The greatest demonstration of all occurs on the last of the ten days. At sunrise the crowds of former days gather around the mosques to start again on the

marches. On this day there are also fresh recruits. In front of the mosque is a band of fifty to one hundred men and boys of thirteen to forty years of age. They are bareheaded and uniformed with a white shirt over the other clothing that reaches to the feet. Held in the right hand before each one is a two-edged sword. The left hand rests on the belt of the soldier next in front. The leader standing at the head of the band recites their creed: "Allah is God and the only God. Mohammed is the prophet of God and Ali is His vicar." All the band repeats this creed. Immediately the leader smites his own brow with his sword, and this act is imitated by all his followers. Soon the faces and white clothing of the men are red with blood. Bleeding, they go marching through the streets shouting: "Hassan, Hussein," and waving their swords in harmony with step and voice. Their route can often be traced by drops of blood in the streets. When zeal reaches a high pitch the blows are repeated on their brows. Fearing that these zealous young men may lose all regard for life and inflict upon themselves mortal blows, relatives and friends frequently walk near with long sticks in hand to hinder them from such deeds.

This band first marches to the courthouse to be seen by the governor. Every band has a right to ask the governor for the freedom of some one prisoner, and these requests are always granted, no matter what the crime of the imprisoned. These bleeding men are as martyrs, and would go direct to heaven if death resulted from these self-inflicted wounds. After the parade ends the bloody shirts of these men are divided among their friends and kept as holy relics. The men who

compose these bands are usually the most wicked in the community. They go through these ceremonies for the remission of sins and to redeem themselves in the eyes of others; but they usually continue in their wickedness as time goes on.

Another important feature of the last day in the procession is a richly decorated hearse containing a coffin, in which lies a man representing the corpse of Hassan. Beside the coffin sits a woman, the widow of Hassan, dressed in sackcloth and her head covered with mud. Following the hearse are three beautiful Arabian horses, finely saddled and harnessed, with a flake of gold embedded with pearls on their foreheads. On two of them are seated two girls representing the daughters of martyrs; the tops of their heads are covered with mud and straw. The third horse is riderless, to remind one of the missing martyr. Following next is a large number of women, boys and girls and some men, all with yokes about their necks, their hands chained behind them, seated on horses and mules. These are to represent the captives taken by Yazid, the captain who killed Hussein. Near them are men in helmets to represent the soldiers of Yazid. They are armed with whips and are driving these women and children of Moslems into captivity. Next in line may be seen false heads, raised aloft on poles, representing Yazid, Mawya and other ancient enemies of Hussein. Boys and men gather around them, spitting at and reviling them. Gathered, all the sword-bearers, chain-strikers and the many men beating their breasts, they made a great crowd and tremendous noise. The bystander is struck with horror when two fanatical bands meet, each trying to excel the other in

self-mutilation. Then are frightful gashes cut; the thumping of chains on bruised bodies and the pounding of breasts is heard louder than before. With an upward sweep of the right arm every man cries in loud voice: "Ya Ali, Ya Ali," as the companies pass each other.

At 4 p. m. on the last day the marching ceases, and the throng halts by some tents pitched in the middle of a public square. The population of the city is gathered round about. There is not even standing room for all, and hundreds or thousands of people are gathered at windows or on the housetops near by. Perhaps 20,000 people are present. The sword and chain strikers approach the tents and with a shout of victory utter the names of Ali, Hassan and Hussein, then set fire to the tents and burn them and their contents to the ground. They imagine that their enemies were in those tents, and now that they have been destroyed, it is a time of great rejoicing. The marching clubs disband and the active ones are soon found at the mosques drinking sharbat, a sweet drink, as a sort of reward for performing their religious duties.

SINGERS.

The closing hours of the last day are given to the singing of poems by the best musicians, gathered at the mosques. The singing band usually numbers from twenty to thirty men. They sing poems about the last utterances of Hussein and other martyrs, or about the sayings and weepings of the relatives of these martyrs.

It is not very safe for Christians to mix with the crowds on these last days, unless in company with

some honest Mohammedan. If one is seen laughing at the ceremonies he is apt to be beaten by some one whose fanatical spirit is thoroughly aroused. Our missionaries sometimes ask the privilege of using a roof by which the procession passes. This is always granted. The three nights are considered holy and the most religious Moslems do not retire until midnight. Services are held in the mosques, reciting traditions. The audience is composed of men only. It would not be safe for the women to attend, owing to the wickedness of the men. The audience is frequently deeply moved by the tragic tales and weep angry tears. They curse and revile their enemies and their enemies' wives and daughters. The last night is called watch night, and many Moslems do not even slumber during the night. It is holy night, in which Hussein and other martyrs were buried in their tombs. It is a dishonor and even a sin for them to go to bed without meditation on their prophets. In the mosque services the people shout: "O Hassan and Hussein, let my soul be a sacrifice for thee." They believe the observance of that night is absolute remission of sins; that the gates of heaven are open to all believers for the sake of martyrs. Some pious Moslems preserve the tears of that night in small bottles, as it is believed they will cure all diseases when applied to the brows of sick men. These tears are prized as a most holy relic. The Mussulman says: "Even David the prophet believed in the efficacy of tears when he wrote in the Psalms, 'Put thou my tears in thy bottle, O God.'"

On the last night many Shiite Moslems walk to the mosque in bare feet, wearing sackcloth. Often a governor or lord, accompanied by 40 to 100 servants, all

barefooted, will be seen slowly treading their way toward a mosque. Wearied by the great exertions of the past ten days, it is difficult to keep awake during the last night; so many men will be seen coming out of the mosques during the night to walk around and keep awake. At daybreak these solemn ceremonies end. In all these ten days of special religious services not one word is said in condemnation of sin. There is no moral teaching. Nothing is taught about man's duty to God, or his duty to fellow-men. Nothing is said to strengthen his character, to make him a purer and nobler man. The only teaching is in tragic tales of martyrs; the only inspiration is hatred to enemies.

Compare this religion with that of our blessed Saviour, Jesus Christ, the God-man. He gave His life for all nations, even His enemies. He calls mankind to sacrifice, but it has a practical object: That they may be purer and live a higher and nobler life. Christianity is as the sun shining in its fulness, while Mohammedanism, in its ignorance and superstition, is as the darkness of midnight.

CHAPTER XII.

Babism.

THE Mohammedan religion is today divided into about fifty different sects. This division greatly weakens it. The Bab sect was started by Mirza Mohammed Ali of Shiraz, a city in which reside the most intellectual and poetical scholars of Persia. He began to plan the new religion at the age of eighteen, but did not reveal it until he was twenty-five years old. The foundation of his faith was this: Mohammed, like Christ, taught that the latter days would be a millennium. They have a tradition that when all the prophets had died, or had been killed by their enemies, a son six years of age was, by the direction of Allah, hid in an unknown well. He was to remain there until the time for the millennium. It was believed that he would be the ruler of the Mohammedans in these last days.

He was to lead both his victorious armies and conquer all the world, and Islam would become the universal religion. Mirza Mohammed Ali based his doctrine on this theory, but changed it somewhat. At the age of twenty-five he made several pilgrimages to shrines, such as Karballa, Mecca, and Medina, and then returned to his native town of Shiraz. At first he began to teach his doctrine to his confidential friends and relatives until it was deepened in their hearts. And then he began to preach to the public that he was Mehdeialzaman.

At first but little attention was paid to the new sect

by the government or clergy, but towards the end of the summer of 1845, they began to be alarmed at its rapid spread, and took measures to stop its progress. The Bab, who had just returned from Mecca to Bushire, was brought to Shiraz and placed in confinement. His followers were prohibited from discussing his doctrines in public, and some of the more active were beaten, mutilated, and expelled from the town. In the early summer of 1846, however, a plague broke out in Shiraz, and, during the general consternation caused by this, the Bab effected his escape, and made his way to Ispaham, where he was well received by Minuchihr Khan, governor of that city, who afforded him protection and hospitality for nearly a year.

Early in 1847 Minuchihr Khan died, and his successor, anxious to curry favor with the government, sent the Bab, under the care of an escort of armed horsemen, to the capital. So serious were the apprehensions already entertained by the government of a popular demonstration in the prisoner's favor, that his guards had received instructions to avoid entering the towns by which they must needs pass. At Kashan, however, a respectable merchant named Mirza Jani, who subsequently suffered martyrdom for his faith, prevailed on them by means of a bribe to allow their prisoner to tarry with him two days. At the village of Khanlik, also near Teheran, a number of believers came out to meet the Bab. Amongst these was Mirza Huseyn, Ali of Nur in Mazandaran, who, at a later date, under the title of Beha'u'llah ("the Splendor of God"), was recognized by the great majority of the Babis as their spiritual chief, and who, till his death on May 16, 1892, resided at Acre, in

Syria, surrounded by a band of faithful followers and visited yearly by numbers of pilgrims.

The late king, Mohammed Shah, and his chief minister, Haji Mirza Aghasi, dreading the effect likely to be produced in the capital by the presence of the Bab, determined to send him to the fortress of Maku on the northwest frontier of Persia, without allowing him to enter Teheran. Thither he was accordingly conveyed; but at Zanjan and Milan he received a popular ovation, and even at Maku it was found impossible to prevent him from receiving occasional letters and visits from his adherents. Nor did the plan of transferring him to the sterner custody of Yahya Khan, governor of the castle of Chihrik, near Urumiyye, meet with much better success in this respect.

Meantime, while the Bab was occupying the weary days of his imprisonment in compiling and arranging the books destined to serve as a guide to his followers after the fate which he had but too much cause to apprehend should have removed him from their midst, his emissaries were actively engaged in propagating his doctrines. Fiery enthusiasm on the part of these was met by fierce opposition from the orthodox party, headed by the clergy, and it needed only the confusion and disorder introduced into all departments of the empire by the death of Mohammed Shah (October 5, 1848) to bring the two factions into armed collision. The strife, once kindled, rapidly assumed the most alarming proportions, and the reign of the present king, Nasiru'd-Din Shah, was inaugurated by formidable insurrections of the Babis at Yezd, Niriz, Zanjan, and in Mazandaran. Of the two latter risings I shall

have to say something when I come to speak of the places at which they occurred. For the present it is sufficient to state that, after the rising in Mazandaran had been suppressed with great difficulty and the sacrifice of many lives, a revolt, which threatened to defy the united efforts of the whole Persian army, broke out at Zanjan. Thereupon, by the advice of Mirza Taki Khan (at that time prime minister to the young king), an attempt was made to strike terror into the hearts of the insurgents, and to fill their minds with despair, by the public execution of the Bab, who, though innocent of any direct share in the plans or councils of the rebels, was regarded as the source from which they drew the enthusiasm which inspired them with a resolution so obstinate and a courage so invincible.

Accordingly, orders were despatched to Tabriz to bring the Bab thither from his prison-house, and, after the form of a trial, to put him to death. After enduring all manner of insults at the hands of the government authorities, the clergy, and the rabble of the city, through the streets of which he was dragged for many hours, he was finally brought to the place of execution, near the citadel, a little before sundown. An immense crowd, drawn thither, some by sympathy, others by a vindictive desire to witness the death of one whom they regarded as an arch-heretic, but actuated for the most part, probably, by mere curiosity, was here assembled. Many of those who composed it were at least half convinced of the divine mission of the Bab; others, who had come with feelings of animosity or indifference, were moved to compassion by the sight of the youthful victim, who continued to

manifest the same dignity and fortitude which had characterized him during the whole period of his imprisonment.

The Bab was not to suffer alone. The sentence which had been pronounced against him included also two of his disciples. One of these, Aka Seyyid Huseyn of Yezd, who had been his companion and amanuensis during the whole period of his captivity, either actuated by a momentary uncontrolable fear of death, or, as the Babis assert with more probability, obedient to orders received from his master, bidding him escape at all hazards and convey to the faithful the sacred writings of which he was the depositary, declared himself willing to renounce the creed for which he had already sacrificed so much, and the master to whom he had hitherto so faithfully adhered. His recantation was accepted and his life spared, but his death was only deferred for two years. In September, 1852, he met the fate which he no longer affected to fear amongst the martyrs of Teheran.

The other disciple was a young merchant of Tabriz, named Aka Mohammed Ali. Although every effort was made to induce him to follow the example of his comrade, and though his wife and little children were brought before him, entreating him with tears to save his life, he stood firm in his faith, and only requested that at the moment of death he might still be allowed to fix his gaze on his master. Finding all efforts to alter his decision unavailing, the executioners proceeded to suspend him alongside of his master at the distance of a few feet from the ground by means of cords passed under the arms. As he hung thus he was heard to address the Bab in these words: "Master!

art thou satisfied with me?" Then the file of soldiers drawn up before the prisoners received the command to fire, and for a moment the smoke of the volley concealed the sufferers from view. When it rolled away, a cry of mingled exultation and terror arose from the spectators, for, while the bleeding corpse of the disciple hung suspended in the air pierced with bullets, the Bab had disappeared from sight! It seemed, indeed, that his life had been preserved by a miracle, for, of the storm of bullets which had been aimed at him, not one had touched him; nay, instead of death they had brought him deliverance by cutting the ropes which had bound him, so that he fell to the ground unhurt.

For a moment even the executioners were overwhelmed with amazement, which rapidly gave place to alarm as they reflected what effect this marvelous deliverance was likely to have on the inconstant and impressionable multitude. These apprehensions, however, were of short duration. One of the soldiers espied the Bab hiding in a guardroom which opened onto the stone platform over which he had been suspended. He was seized, dragged forth, and again suspended; a new firing-party was ordered to advance (for the men who had composed the first refused to act again); and before the spectators had recovered from their first astonishment, or the Babis had had time to effect a rescue, the body of the young prophet of Shiraz was riddled with bullets.

The two corpses were dragged through the streets and bazaars, and cast out beyond the city gates to be devoured by dogs and jackals. From this last indignity, however, they were saved by the devotion of

Suleyman Khan and a few other believers, who, whether by force, bribes, or the influence of powerful friends, succeeded in obtaining possession of them. They were wrapped in white silk, placed in one coffin, and sent to Teheran, where, by order of Mirza Yahya Subhi-i-Ezel ("the Morning of Eternity," who, though but twenty years of age, had been chosen to succeed the Bab), they were deposited in a little shrine called Imam-zade-i-Masum, which stands by the Hamadan road not far from Ribat-Karim. Here they remained undisturbed for seventeen or eighteen years, till the schism originated by Beha deprived his half-brother Ezel of the supremacy in the Babi church which he had hitherto enjoyed, when they were removed by the Behais, to whom alone is now known the resting-place of the glorious martyrs of Tabriz.

Beha, whose proper name is Mirza Huseyn Ali, of Nur, in Mazandarin, was one of those who believed in the Bab. He was arrested at Amul on his way to join the Babis, who, under the leadership of Mulla Huseyn of Bushraweyh, were entrenched at Sheykh Tabarsi. In 1852, he narrowly escaped death in the great persecution wherein the intrepid Suleyman Khan, the brilliant and beautiful Kurratu l-Ayn, and a host of others suffered martyrdom. It was proved, however, that he had but just arrived at Teheran, and could not have any share in the plot against the Shah wherein the others were accused of being involved, so his life was spared, and after an imprisonment of about four months, he was allowed to leave Persia and take up his residence at Baghdad. Mirza Yahya, "Subh-i-Ezel" ("the Morning of Eternity"), Beha's half-brother (then only about twenty-two years of

age), was at that time recognized as the Bab's successor, having been designated as such by the Bab himself, shortly before he suffered martyrdom at Tabriz. His supremacy was recognized, at least nominally, by all the Babis during the eleven year's sojourn of their chiefs at Baghdad, but even then Beha took the most prominent part in the organization of affairs, the carrying on of correspondence, and the interviewing of visitors. In 1863, the Ottoman government, acceding to the urgent requests of the Persian authorities, removed all the Babis, including Beha and Mirza Yahya, "Subh-i-Ezel," from Baghdad to Constantinople and thence to Adrianople, where they arrived about the end of the year. Here at length Beha cast aside the veil, proclaimed himself as "He whom God shall manifest," whose coming the Bab had foretold, and called on all the Babis, including Mirza Yahya, "Subh-i-Ezel," to acknowledge his claim and submit to his authority. Many of the Babis did so at once, and their number increased as time went on, so that now the great majority of them are followers of Beha, though a few still adhere to Mirza Yahya, and these are called Ezelis. But at first the disproportion between the Babais and the Ezelis was but slight, and the rivalry between them was great, resulting, indeed, in some bloodshed. So the Turkish government decided to separate them, and accordingly sent Beha and his followers to Acre in Syria, and Mirza Yahya and his family to Famagusta in Cyprus. Now the reason why Beha was sent to Acre, was, as his followers assert, that its climate is exceedingly unhealthy, and that it was hoped he might die there. But Beha continued to live and prosper, and even dreary Acre smiled

with fresh gardens and seemed to gain a purer air. Beha or Baha Ulla, who died in 1892. His brother Abbas Effendi, who had been one of his strong supporters, immediately announced a new religion, based on Babism, but with certain variations, and assumed the title of Abd-el-Baha. It was he who has recently visited the United States, preaching the cult of Babaism in a rather innocuous and indefinite way, stating that women should be educated, that war should cease among the nations, all of which platitudes do not seem to some of us like any great new light from the East, particularly coming from a man who gravely assures his hearers that he is in truth an "emanation from God."

The Babis year consists of nineteen months of nineteen days each, the same names serving alike for the months of the year and the days of the month. These names are as follows:—(1) Beha; (2) Jalal; (3) Jemal; (4) Azimat; (5) Nur; (6) Rahmat; (7) Kalimat; (8) Kamal; (9) Asma; (10) Izzat; (11) Mashiyyat; (12) Ilm; (13) Kudrat; (14) Kawl; (15) Masa'il; (16) Sharaf; (17) Sultan; (18) Mulk; (19) Ula. According to this arrangement, the week is completely abolished, the third day of the eighth month, for example, is called Yawmu 'l-Jemal min shahri 'l-Kamal, "the day of beauty (Jemal) in the month of perfection (Kamal)." But, pending the retention of the week, new names have been given to the days composing it as follows:

Sunday, Yawmu 'l-Jemal; Monday, Yawmu 'l-Kamal; Tuesday, Yawmu 'l-Fizal; Wednesday, Yawmu 'l-Idal; Thursday, Yawmu 'l-Istijlal; Friday, Yawmu 'l-Istiklal; Saturday, Yawmu 'l-Jalal.

The relations of the Bab are called "Afnan," and

the sons of Beha "Aghsan," both of these words meaning "branches." Beha's eldest son, 'Abbas Efendi, is called Ghusn-i-Akbar ("the most Great Branch") and also Akayi Sirru 'llah ("the Master, God's Mystery"), while another of his sons, named Mirza Mohammed 'Ali, is entitled Ghusn-i-A'zam ("the Most Mighty Branch").

HIS DOCTRINE.

He taught that every age must have its own prophet, inspired from God. He claimed that he was inspired and that he had frequent communications from God telling him how to direct the people. He openly claimed to be Mehdeialzaman. And he taught that the priesthood and the religion were corrupt and that he was appointed to renew them. He did not oppose the Koran, but at the same time said that every age needs a new Bible. He claimed to have received a Bible from God. This book is called Bayon, meaning exposition. He taught the equality of both sexes and paid homage to woman. He showed that it was against the law of God to marry more than one woman or to keep concubines. Further, it is against the law of society and the happiness of women to marry more than one wife. The law of divorce, which is common among Mohammedans, was not practiced by the new sect. The place of women among them is the same as among Christians. The prophet taught that the spirit of charity ought to be as a flame of fire in the hearts of his followers. He said we cannot please God if we see our brother in need and do not help him; if we pray He will not hear us, if we worship Him He will turn

His face away from us. Believing this, the spirit of charity is very strong among them, and they support the needy. The use of wine and all intoxicants is strictly forbidden. They are very kind to people of other faiths who are not Mohammedans; these they hate. Mehdeialzaman preached these doctrines and won many hearts. The converts were generally intelligent and well educated. His doctrine spread through the southern and northeastern parts of Persia. Among his followers were two prominent and attractive persons, Molla Hussein and Hajee Mohammed Ali. He called them his right and left hand supporters. Another convert of importance was a lady of rare attainments. In poetry she was accomplished, in beauty wonderfully rare, and she was highly educated. She traveled with two assistants from state to state and from city to city, preaching the new doctrine. She never met Bab, the founder, and knew of him only through letters. She said that God had endowed him with unusual gifts for this holy cause. By the power of her eloquence she made many converts, and was called by her followers Kurratool Alaein, which is a very high title.

Below is an outline of a discussion between a Christian and two Babis teachers, young Seyyid and Haji Mirza Hasan, the Babis teachers said that "The object for which man exists is that he should know God. Now this is impossible by means of his unassisted reason. It is therefore necessary that prophets should be sent to instruct him concerning spiritual truth, and to lay down ordinances for his guidance. From time to time, therefore, a prophet appears in the world with tokens of his divine mission sufficient to convince all who are not blinded by prejudice and wilful ignorance.

When such a prophet appears, it is incumbent on all to submit themselves to him without question, even though he command what has formerly been forbidden, or prohibit what has formerly been ordained."

"Stay," I interposed; "surely one must be convinced that such prohibition or command is sanctioned by reason. If the doctrine or ordinance be true, it must be agreeable to the idea of absolute good which exists in our own minds."

"We must be convinced by evidence approved by reason that he who claims to be a prophet actually is so," they replied; "but when once we are assured of this, we must obey him in everything, for he knows better than we do what is right and wrong. If it were not so, there would be no necessity for revelation at all. As for the fact that what is sanctioned in one 'manifestation' is forbidden in another, and *vice versa*, that presents no difficulty. A new prophet is not sent until the development of the human race renders this necessary. A revelation is not abrogated till it no longer suffices for the needs of mankind. There is no disagreement between the prophets: all teach the same truth, but in such measure as men can receive it. One spirit, indeed, speaks through all the prophets; consider it as the instructor (murabbi) of mankind. As mankind advance and progress, they need fuller instruction. The child cannot be taught in the same way as the youth, nor the youth as the full-grown man. So it is with the human race. The instruction given by Abraham was suitable and sufficient for the people of his day, but not for those to whom Moses was sent, while this in turn has ceased to meet the needs of those to whom Christ was sent. Yet we must not say that

their religions were opposed to one another, but rather that each 'manifestation' is more complete and more perfect than the last."

"What you say is agreeable to reason," I assented; "but tell me, in what way is the prophet to be recognized when he comes? By miracles or otherwise?"

"By miracles (if by miracles you mean prodigies contrary to nature)—No!" they answered. "It is for such that the ignorant have always clamored. The prophet is sent to distinguish the good from the bad, the believer from the unbeliever. He is the touchstone whereby false and true metal are separated. But if he came with evident supernatural power, who could help believing? Who would dare oppose him? The most rebellious and unbelieving man, if he found himself face to face with one who could raise the dead, cleave the moon, or stay the course of the sun, would involuntarily submit. The persecution to which all the prophets have been exposed, the mockery to which they have been compelled to submit, the obloquy they have borne, all testify to the fact that their enemies neither feared them nor believed that God would support them; for no one, however foolish, however forward, would knowingly and voluntarily fight against the power of the Omnipotent. No, the signs whereby the prophet is known are these: Though untaught in the learning esteemed by men, he is wise in true wisdom; he speaks a word which is creative and constructive; his word so deeply affects the hearts of men that for it they are willing to forego wealth and comfort, fame and family, even life itself. What the prophet says comes to pass. Consider Mohammed. He was surrounded by enemies, he was scoffed at and

opposed by the most powerful and wealthy of his people, he was derided as madman, treated as an impostor. But his enemies have passed away, and his word remains. He said, 'You shall fast in the month of Ramazan,' and behold, thousands and thousands obey that word to this day. He said, 'You shall make a pilgrimage to Mecca if you are able,' and every year brings thither countless pilgrims from all quarters of the globe. This is the special character of the prophetic word; it fulfils itself; it creates; it triumphs. Kings and rulers strove to extinguish the word of Christ, but they could not; and now kings and rulers make it their pride that they are Christ's servants. Against all opposition, against all persecution, unsupported by human might, what the prophet says comes to pass. This is the true miracle, the greatest possible miracle, and indeed the only miracle which is a proof to future ages and distant peoples. Those who are privileged to meet the prophet may indeed be convinced in other ways, but for those who have not seen him, his word is the evidence on which conviction must rest. If Christ raised the dead, you were not a witness of it; if Mohammed cleft the moon asunder, I was not there to see. No one can really believe a religion merely because miracles are ascribed to its founder, for are they not ascribed to the founder of every religion by its votaries? But when a man arises amongst a people, untaught and unsupported, yet speaking a word which causes empires to change, hierarchies to fall, and thousands to die willingly in obedience to it, that is a proof absolute and positive that the word spoken is from God. This is the proof to which we point in support of our religion. What you have already learned

concerning its origin will suffice to convince you that in no previous 'manifestation' was it clearer and more complete."

"I understand your argument," I replied, "and it seems to me a weighty one. But I wish to make two observations. Firstly, it appears to me that you must include amongst the number of the prophets many who are ordinarily excluded, as, for example, Zoroaster; for all the proofs which you have enumerated were, so far as we can learn, presented by him. Secondly, though I admit that your religion possesses these proofs in a remarkable degree (at least so far as regards the rapidity with which it spread in spite of all opposition), I cannot altogether agree that the triumph of Islam was an instance of the influence of the prophetic word only. The influence of the sword was certainly a factor in its wide diffusion. If the Arabs had not invaded Persia, slaying, plundering, and compelling, do you think that the religion of Mohammed would have displaced the religion of Zoroaster? To us the great proof of the truth of Christ's teaching is that it steadily advanced in spite of the sword, not by the sword: the great reproach on Islam, that its diffusion was in so large a measure due to the force of arms rather than the force of argument. I sympathize with your religion, and desire to know more of it, chiefly because the history of its origin, the cruel fate of its founder, the tortures joyfully endured with heroic fortitude by its votaries, all remind me of the triumph of Mohammed."

"As to your first observation," rejoined the Babi spokesman, "it is true, and we do recognize Zoroaster, and others whom the Mussulmans reject, as prophets.

For though falsehood may appear to flourish for a while, it cannot do so for long. God will not permit an utterly false religion to be the sole guide of thousands. But with Zoroaster and other ancient prophets you and I have nothing to do. The question for you is whether another prophet has come since Christ; for us, whether another has come since Mohammed."

"Well," I interrupted, "what about the propagation of Islam by the sword? For you cannot deny that in many countries it was so propagated. What right had Mohammed—what right has any prophet—to slay where he cannot convince? Can such a thing be acceptable to God, who is absolute good?"

"A prophet has the right to slay if he knows that it is necessary," answered the young Seyyid, "for he knows what is hidden from us; and if he sees that the slaughter of a few will prevent many from going astray, he is justified in commanding such a slaughter. The prophet is the spiritual physician, and as no one would blame a physician for sacrificing a limb to save the body, so no one can question the right of a prophet to destroy the bodies of a few, that the souls of many may live. As to what you say, that God is absolute good, it is undeniably true; yet God had not only attributes of grace but also attributes of wrath—He is Al-Muntakim (the avenger) as well as Al-Ghafur (the pardoner). And these attributes as well as those must be manifested in the prophet, who is the God-revealing mirror."

"I do not agree with you there," I answered. "I know very well that men have often attributed, and do attribute, such qualities as these to God, and it appears to me that in so doing they have been led into

all manner of evil and cruelty, whereby they have brought shame on the name of their religion. I believe what one of your own poets has said:

'Az Khayr-i-Mahz juz niku'i nayad,'
'Naught but good comes from Absolute Good,'

and we cannot falsify the meaning of words in such wise as to say that qualities which we universally condemn in man are good in God. To say that revenge in man is bad, while revenge in God is good, is to confound reason, stultify speech, and juggle with paradoxes. But, passing by this question altogether, you can hardly imagine that a prophet in whom the 'Attributes of Wrath' were manifested could attract to himself such as have believed in a prophet in whom were reflected the 'Attributes of Grace.' Admitting even that a prophet sent to a very rude, ignorant, or forward people may be justified in using coercion to prepare the way for a better state of things, and admitting that Mohammed was so justified by the circumstances under which he was placed, still you cannot expect those who have learned the gentle teaching of Christ to revert to the harsher doctrines of Mohammed, for though the latter was subsequent as regards time, his religion was certainly not a higher development of the religion of Christ. I do not say that Mohammed was not a prophet; I do not even assert that he could or should have dealt otherwise with his people; but, granting all this, it is still impossible for anyone who has understood the teaching of Christ to prefer the teaching of Mohammed. You have said that the God-given message is addressed to the people of each epoch of time in such language as they can

comprehend, in such measure as they can receive. Should we consider time only, and not place? May it not be that since the stages of development at which different peoples living at the same time have arrived are diverse, they may require different prophets and different religions? The child, as you have said, must be taught differently as he grows older, and the teacher accordingly employs different methods of instruction as his pupil waxes in years and understanding, though the knowledge he strives to impart remains always the same. But in the same school are to be found at one time pupils of many different ages and capacities. What is suitable to one class is not suitable to another. May it not be the same in the spiritual world?"

At this point there was some dissension in the assembly; the young Seyyid shook his head and relapsed into silence; Mirza Ali signified approval of what I had said. Haji Mirza Hasan strove to avoid the point at issue, and proceeded thus:

"I have already said that what is incumbent on every man is that he should believe in the 'manifestation' of his own age. It is not required of him that he should discuss and compare all previous 'manifestations.' You have been brought up a follower of Christ. We have believed in this 'manifestation' which has taken place in these days. Let us not waste time in disputing about intermediate 'manifestations.' We do not desire to make you believe in Mohammed, but in Beha. If you should be convinced of the truth of Beha's teaching you have passed over the stage of Islam altogether. The last 'manifestation' includes and sums up all preceding ones. You say that you could not accept Islam because its laws and ordinances

are harsher and, in your eyes, less perfect than those laid down by Christ. Very well, we do not ask you to accept Islam; we ask you to consider whether you should not accept Beha. To do so you need not go back from a gentle to a severe dispensation. Beha has come for the perfecting of the law of Christ and his injunctions are in all respects similar; for instance, we are commanded to prefer rather that we should be killed than that we should kill. It is the same throughout and, indeed, could not be otherwise, for Beha is Christ returned again, even as He promised, to perfect that which He had begun. Your own books tell you that Christ shall come 'like a thief in the night,' at a time when you are not expecting Him."

"True," I replied, "but those same books tell us also that His coming shall be 'as the lightning, that lighteneth out of the one part under heaven and shineth into the other part under heaven.' "

"There can be no contradiction between these two similies," answered the Babi; "and since the phrase 'like a thief in the night' evidently signifies that when Christ returns it will be in a place where you do not expect Him, and at a time when you do not expect Him—that is, suddenly and secretly—it is clear that the comparison in the other passage which you quoted is to the suddenness and swiftness of the lightning, not to its universal vividness. If, as the Christians for the most part expect, Christ should come riding upon the clouds surrounded by angels, how could He be said in any sense to come 'like a thief in the night?' Everyone would see him, and, seeing, would be compelled to believe. It has always been through such considerations as these that men have rejected the

prophet whose advent they professed to be expecting, because He did not come in some unnatural and impossible manner which they had vainly imagined. Christ was indeed the promised Messiah, yet the Jews, who had waited, and prayed, and longed for the coming of the Messiah, rejected Him when He did come for just such reasons. Ask a Jew now why he does not believe in Christ, and he will tell you that the signs whereby the Messiah was to be known were not manifest at his coming. Yet, had he understood what was intended by those signs, instead of being led away by vain traditions, he would know that the promised Messiah had come and gone and come again. So with the Christians. On a mountain close by Acre is a monastery peopled by Christian priests and monks, assembled there to await the arrival of Christ on that spot as foretold. And they continue to gaze upwards into heaven, whence they suppose that He will descend, while only a few miles off in Acre He has returned, and is dwelling amongst men as before. O, be not blinded by these very misapprehensions which you condemn so strongly in the Jews! The Jews would not believe in Christ because He was not accompanied by a host of angels; you blame the Jews for their obstinacy and forwardness, and you do rightly. But beware lest you condemn yourselves by alleging the very same reason as an excuse for rejecting this 'manifestation.' Christ came to the Jews accompanied by angels—angels none the less because they were in the guise of fishermen. Christ returns to you as Beha with angels, with clouds, with the sound of trumpets. His angels are His messengers; the clouds are the doubts which prevent you from recognizing Him; the sound of trum-

pets is the sound of the proclamation which you now hear, announcing that He has come once more from heaven, even as he came before, not as a human form descending visibly from the sky, but as the Spirit of God entering into a man and abiding there."

"Well," I replied, "your arguments are strong and certainly deserve consideration. But, even supposing that you are right in principle, it does not follow that they hold good in this particular case. If I grant that the return of Christ may be in such wise as you indicate, nevertheless mere assertion will not prove that Beha is Christ. Indeed, we are told by Christ Himself that many will arise in His name, saying, 'See here,' or 'See there,' and are warned not to follow them."

"Many have arisen falsely claiming to be Christ," he answered, "but the injunction laid on you to beware of these does not mean that you are to refuse to accept Christ when He does return. The very fact that there are pretenders is a proof that there is a reality. You demand proofs, and you are right to do so. What proofs would suffice for you?"

"The chief proofs which occur to me at this moment," I replied, "are as follows: You admit, so far as I understand, that in each 'manifestation' a promise has been given for a succeeding 'manifestation,' and that certain signs have always been laid down whereby that 'manifestation' may be recognized. It is therefore incumbent on you to show that the signs foretold by Christ as heralding His return have been accomplished in the coming of Beha. Furthermore, since each 'manifestation' must be fuller, completer, and more perfect than the last, you must prove that the

doctrines taught by Beha are superior to the teaching of Christ—a thing which I confess seems to me almost impossible, for I cannot imagine a doctrine purer or more elevated than that of Christ. Lastly, quite apart from miracles in the ordinary sense, there is one sign which we regard as the especial characteristic of a prophet, to wit, that he should have knowledge of events which have not yet come to pass. No sign can be more appropriate or more convincing than this. For a prophet claims to be inspired by God, and to speak of the mysteries of the Unseen. If he has knowledge of the Unseen he may well be expected to have knowledge of the Future. That we may know that what he tells us about other matters beyond our ken is true, we must be convinced that he has knowledge surpassing ours in some matter which we can verify. This is afforded most readily by the foretelling of events which have not yet happened and which we cannot forsee. These three signs appear to me both sufficient and requisite to establish such a claim as that which you advance for Beha."

I allowed the discussion to stand at this point, and proceeded to make inquiries about the books which they prize most highly. In reply to these inquiries they informed me that Mirza Ali Mohammed the Bab had composed in all about a hundred separate treatises of different sizes; that the name Beyan was applied generally to all of them; and that the book which I described as having been translated into French by Gobineau must be that specially designated as the Kitabu 'l-Ahkam ("Book of Precepts"). Beha, they added, had composed about the same number of separate books and letters. I asked if all these works

existed in Shiraz, to which they replied: "No, they are scattered about the country in the hands of believers —some at Yezd, some at Isfahan, some in other places. In Shiraz the total number of separate works is altogether about a dozen."

"If that be so," I remarked, "I suppose that some few works of greater value than the others are to be found in every community of believers; and I should be glad to know which these are, so that I may endeavor to obtain them."

"All that emanates from the Source (masdar) is equal in importance," they answered, "but some books are more systematic, more easily understood, and therefore more widely read than others. Of these the chief are:—(1) The Kitab-i-Akdas ('Most Holy Book'), which sums up all the commands and ordinances enjoined on us; (2) The Ikan ('Assurance'), which sets forth the proof of our religion; (3) Dissertations on Science—astronomy, metaphysics, and the like—which we call Suwar-i-'Ilmiyye; (4) Prayers (Munajat) and Exhortations (Khutab). Besides these, there is a history of the early events of this 'manifestation,' written by one who desired to keep his name secret."

CHAPTER XIII.

The Magi or Parsee Religion.

THE ancient religion of Persia was called Parsee. This was the prevailing religion of Persia in ancient times. Zerdush (commonly called Zoroaster) was either the founder or a reformer of that religion. The general belief is that he was the founder, since the religion and its followers are called by his name. Some suppose that their religion and the religion of Hindoo, were originally the same and that they were divided by some political affair between the Iranians and the Aryans. The Hindoo branch took the name of Brahminian. The doctrines changed somewhat after the separation, but the fundamental principles remained the same.

Different dates are given for the beginning of the Zerdush religion. Some authorities date its beginning at 1200 B. C., while others place it at 500 B. C. The latter is generally agreed upon. There are two prevailing ideas about his place of birth, both Babylonia and Urmiah, Persia, being claimed as his native city. There are many good reasons for believing that Urmiah was his birthplace. First, the original worshipers were Persians, and the religion was started in Persia. Second, all Oriental scholars and writers supposed that this was his native city. Third, in the district immediately surrounding Urmiah, the writer has seen more than thirty immense hills of ashes, the remaining monuments of the fire-worshipers of this religion. Fire was their god and a continuous flame was kept

burning through the centuries. Some of these hills are named as follows: De-ga-la, Sheikh-ta-pa, Gog-ta-pa, etc. Among these hills we find the "Tower of Silence," a large structure built of stone and containing the remains of kings and other notable men of ancient times.

BIBLE AND DOCTRINES.

The Bible of the Parsee is called Avesta, which means the revelation. The language is Zend, from which the Persian language is derived. The founder of this religion taught as pure monotheism as was taught by Moses. Zerdush taught the existence of but one deity, who was called Maz-daw, or as it is pronounced now in Persia, Hurmizd. To this god was attributed the creation of all good fortune, government, long life, honor, health, beauty, truth, joy and happiness. But later this doctrine of monotheism became dualism, *i. e.*, the supposition of two primal causes of the real and intellectual world; the Vahu Mano, the good mind or reality, and Akem Mano or the naught mind or naught reality. Ah-ra-man, the god of darkness, has created devils, he causes evil thoughts, evil deeds, wars, misfortune, sorrow, death, and hell. Zerdush taught that there are two lives, one mental and the other physical. He believed in the immortality of the soul; that there are two abodes for the departed, heaven, the house of angels, and hell, the dwelling-place of the devil and his angels. Between the two there is a bridge of judgment over which only the followers of Zerdush will be able to cross safely. Before the general resurrection of Sosiosh, the son of Zerdush will be spiritually begotten. He will come as a messenger from Ahuramazdoo and will foretell the

time of the resurrection and judgment. The world at that time will be utterly steeped in wretchedness and darkness and sin; will then be renewed, death, the archfiend of creation, will be slain, and life will be everlastingly holy; and righteousness will dwell in the renewed world.

The Zoroastrian creed flourished until the time of Alexander the Great throughout ancient Ironiona, including Cabulistan, Bakhira, Media and Persia, and then declined. But again under Ardashir, who has been called Bobegon, and who claimed to be the descendant of Zerdush, the religion of his ancestors was renewed, and the lost parts of the holy book, Avesta, were found and put together. He chose a magician, the ablest of 40,000 magician priests, to translate the book into vernacular language, thus renewing the religion. Unfortunately the Avesta was utterly destroyed in A. D. 640 by the followers of Mohammed.

Now there are in Persia only 15,000 Zoroastrians. The Mohammedans called gabrees, *i. e.*, ungodly. Most of them live in Kerman, Yezd, on the soil of their motherland. The men are good citizens, humble, honest, and generous, especially to their own brethren, and are industrious, intelligent, handsome, clean in appearance and faithful to their religion. The women are most beautiful, delicate in frame, small hands, small nose, clear complexion, with pink cheeks, black eyes and eyebrows. They do not cover their faces when in public, except to Mohammedans, whom they consider wicked men. The women are good, faithful housewives and honest to their husbands.

The Zoroastrian year is solar, not lunar like the

Mohammedan, and consists of twelve months of thirty days each, and five additional days called gata (corresponding to the Mohammedan "khamsa-i-mustaraka") to bring the total up to 365. The year begins at the vernal equinox, when the sun enters the sign of Aries (about 21st March), and is inaugurated by the ancient national festival of the Naw Ruz, or New Year's Day, which, as has been already mentioned, is observed no less by the Mohammedans than by the Zoroastrians of Persia. Each day of the month is presided over by an angel or arch-angel (of whom there are seven, called Amshaspands, to each of which a day of the first week is allotted), save that three days, the 8th, 15th, and 23d of the month, are, like the first, sacred to Ormuzd. These are holy days, and are collectively known as the Si-dey. The following is a list of the days of the month, each of which is called by the name of the angel presiding over it:—(1) Ormuzd; (2) Bahman, the angel of flocks and herds; (3) Urdi-bihisht, the angel of light; (4) Shahrivar, the angel of jewels, gold, and minerals; (5) Sipan-darmaz, the angel of the earth; (6) Khurdad, the angel of water and streams; (7) Amurdad, the angel of trees and plants; (8) Dey-bi-Azar, the first of the Si-dey, sacred to Ormuzd; (9) Azar; (10) Aban; (11) Khir; (12) Mah; (13) Tir; (14) Gush; (15) Dey-bi-Mihr, the second of the Si-dey; (16) Mihr; (17) Surush; (18) Rashn; (19) Farvardin; (20) Bahram; (21) Ram; (22) Dad; (23) Dey-bi-Din, the third of the Si-dey; (24) Din; (25) Ard; (26) Ashtad; (27) Asman; (28) Zamyad; (29) Muntrasipand; (30) Anaram. Of these thirty names twelve belong also to the months, as follows:

Spring (Bahar)—(1) Farvardin; (2) Urdi-bihisht; (3) Khurdad.

Summer (Tabistan)—(4) Tir; (5) Amurdad; (6) Shahrivar.

Autumn (Pa'iz)—(7) Mihr; (8) Aban; (9) Azar.

Winter (Zamistan)—(10) Dey; (11) Bahman; (12) Sipandarmaz.

The week has no place in the Zoroastrian calendar, the arrangement of the solar year instituted by the Babis presents many points of similarity which can hardly be regarded as accidental. As an example of the very simple manner in which dates are expressed according to the Zoroastrian calendar, I may quote the following lines from a Persian poem occurring in a Zend-Pahlavi MS. of the Vendidad, of which I shall have something more to say shortly:—

"Bi-ruz-i-Gush, u dar mah-i-Amurdad
Sene nuh-sad, digar bud haft u haftad,
Zi fawt-i-Yazdijird-i-shahriyaran
Kuja bigzashte bud az ruzgaran,
Navishtam nisf-i-Vendidad-i-avval
Rasanidam, bi-lutf-i-Hakk, bi-manzil."

"On the day of Gush (the 14th day), and in the month of Amurdad (the 5th month).
When nine hundred years, and beyond that seven and seventy,
From the death of Yazdijird the king
Had passed of time,
I wrote the first half of the Vendidad,
And brought it, by God's grace, to conclusion."

A little consideration will show the reader that one day in each month will bear the same name as the

month, and will be under the protection of the same angel. Thus the nineteenth day of the first month will be "the day of Farvardin in the month of Farvardin," the third day of the second month, "the day of Urdi-bihisht in the month of Urdi-bihisht," and so on. Such days are kept as festivals by the Zoroastrians.

THEIR RITUALS.

A Parsee child must be born on the ground floor of the house of its parents as a sign of humility and that the child may begin its life with good thoughts, words and actions, and as a sign of loyalty to its parents. The mother cannot go out for forty days. After that she washes herself with holy water which has been sanctified by the priest.

A Parsee rises early, washes his hands and face, recites his prayers toward the sun. He rejects pork, ham and camel flesh and will not eat anything cooked by one outside of the Parsee religion. Marriages can be contracted only with persons of their own creed. Polygamy is forbidden except after nine years of sterility, then a man is allowed to marry another woman. Divorces are entirely forbidden. The crimes of fornication and adultery are very severely punished. They worship the clean creations of the great Hurmizda, such as the sun, moon, fire, etc. Aha-ramazda is the origin of light, the sun and fire having come from him, he having first been created by Hurmizda. In the case of a hopelessly sick person, the priest will recite some text of the holy Bible Avesta as a consolation to the dying person. After death the body is taken to the ground floor, the place of its birth, to be washed and anointed with perfumes, dressed in white and put

upon an iron grating. A dog is brought in to take a last look, and he drives away all evil spirits. The friends and relatives go before the door, bow down and raise their hands to their heads after touching the floor, as an indication of their last respect to the departed soul. The body upon the bier is covered. Two men will bring it out and give it to four pall-bearers dressed in white, who, followed by a great procession, take it to the "Tower of Silence." The last prayer will be recited in the holy temple, a building in which the holy fire burns continually through the ages. The body is then taken from the "Tower of Silence" and, placed on an iron bier, is exposed to the fowls of the air and the dew of heaven and to the sun until the flesh has disappeared, and the bleached bones fall throgh into a pit beneath and are afterwards buried in a cave.

They believe the holy fire is brought down from heaven. Only priests can approach it, and they must wear a halfmask over the face, lest their breath should defile it, and never touch it with hands, but by instruments. Tobacco smoking is prohibited, as the smoker would defile the holy fire. They say there are five kinds of fire and great respect is shown to them. I remember having had a conversation with a Parsee, in which he said: "Fire purifies all things, is stronger than all things, is cleaner than all other things, more beautiful than all things; therefore, fire is *god*. Your own Bible says: 'I am a consuming fire.' "

The Parsees have five kinds of sacrifices. These are the slaughtering of animals for the public and poor men; prayer, the Doruns sacrament with its consecrated bread and wine, in honor of the founder of

the law, Heromah (or Sama), the Dahman. This sacrament resembles our Lord's Supper. It is eaten publicly as a feast of joy. Fourth, the sacrifice of expiration, which is offered by all men and is killed in their temples. Lastly, the sacrifice for the souls of the dead. The removal of moral and physical impurities is effected by holy water and earth and by prayer. Prayer and holy words from the Avesta are recited several times every day. Fasting and celibacy are hateful to the divinity. The ethical code may be summed up in three words—purity of thought, of words and of deeds. This, they claim, will become the universal religion of the world.

A Parsee believes the soul of a dead man is for three days walking near the tomb where the dead body is laid. The fourth day the gates of heaven will be opened and he will approach the bridge of Chin-vat. Here the good and evil deeds of his life will be weighed in the balances of justice. If the good deeds of his life outweigh the bad, he will pass over the bridge into heaven. If the bad are heavier than the good the candidate falls beneath the bridge into hell. In both heaven and hell there are three states. In heaven, good words, thoughts, deeds and words. In hell, bad words, thoughts and deeds.

According to the Assyrian or Nestorian church fathers the holy prophet Zoroaster thus taught the Persians concerning the birth of Christ: When a fixed period has come and the time has been fulfilled a Saviour will come to the world. He shall be the invisible God, and it shall be wonderful on the earth at that time. A sight shall be seen in that day which shall be unique and incomprehensible, for it shall not be

from this world. A luminous bright star shall rise which shall resemble a woman carrying a child in her bosom. When this star shall appear the sun shall not be able to hide it nor the stars to conceal it, for it shall shine everywhere.

Keep my words in your hearts, teach them to your children, your children to their children until He comes. When this sign appears in this likeness to your sons, let them take in their hands three offerings to his glory:

Let them offer gold to Him as king, for gold is the tribute paid to kings.

Myrrh also, as suited to His humanity, shall they offer.

Frankincense shall they offer in honor of His divinity—for this is the symbol of sacrifice to God, and He shall indeed be the God of gods.

The land in which this shall appear shall see many mighty works. He shall be crucified. He shall be brought into life. He shall vanquish the destroyer, death. He shall rise again on the third day. He shall ascend to the height of His excellence. In the fulness of days He shall come to execute judgment upon all flesh.

See, this have I commanded you. Take heed to it, both ye and your children, that when He comes ye disregard Him not, that your end may not be perdition, for He is the Lord of kings and ruler of both the heavens and the earth. Reject not this my speech.

And so the people kept these sayings in their hearts and taught them to their children and children's children, and used to even go up upon the mountains and watch for the star that was to be the herald to them that a Saviour, the Prince of Peace, had come. Finally

the star appeared and these very people to whom this tradition had been handed down from one generation to another saw it. It shone there clear and bright, away off in the distance over the little town of Bethlehem, and while their wise men thanked God for this divine revelation of Himself, and taking their rich gifts of gold, frankincense and myrrh, went to worship Him, many another devout and aged person among these very people felt like the aged Simeon: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to ligthen the Gentiles and the glory of thy people Israel."

Zoroaster, we are told, was a great astrologer, and from his knowledge of the heavenly bodies would calculate nativities and foretell events. He foretold the birth of our Lord and it is on account of this that I have given the foregoing brief outline of his introduction of fire-worship in Persia.

The two following lists of the names of the wise men from the East, who went to worship the infant Saviour, together with Zoroaster's prophecy of His birth, are:

Mikoo, who took gold.

Casper, who took frankincense.

Bagdasar, who took myrrh.

Others say that there were twelve wise men in the party that journeyed to Bethlehem. They give the names as follows:

Dervander, son of Juartish.

Hoormuzdar, son of Cetaroog.

Gusnap, son of Gunadnapar.

Aershak, son of Meharook.
Zheroondar, son of Waroaz.
Aerehoo, son of Khoosroo.
Artaxerxes, son of Koolkad.
Aishtabdoon, son of Shirvanash.
Mezrook, son of Koohem.
Ahasuerus, son of Sapkham.
Sardalex, son of Bedarn.
Mroodak, son of Beldan.

SACRIFICIAL HYMN.

"Blest of all goods is purity.
Glory, glory to him
Who is best and purest in purity.
For he who ruleth from purity, he abideth according to the will of the Lord.
The All-Wise giveth gifts for the works which man doeth in the world for the Lord.
He who protecteth the poor giveth the kingdom to Ahura."

HYMN OF PRAISE.

"The All-Wise Creator, Ahura Marzda, the greatest, the best, the most fair in glory and majesty,
The mightiest in His strength, the wiest in His wisdom, the holiest in His holiness, whose power is of all power the fairest,
Who is very wise, who maketh all things to rejoice afar,
Who hath made us and formed us, who hath saved us, the holiest among the heavenly ones.
Him I adore and praise, unto Him I declare the sacrifice, Him I invite."

CHAPTER XIV.

The Language, The Schools, Literature of Modern Persia.

THE language of Persia, called jomie, or nizamie, is from the old zend. After the Mohammedan conquest the Arabs have infused many Arabic words in Persian language by persecution so the pure language of the Persians is imputed to such an extent that one-third of our words are Arabic. In comparison with other Asiatic languages, most of the scholars take the Persian language to be best, particularly sweetest, of all Asiatic languages. The Persian poet says: "The original language was the language of Arabs. The Turkish language is hard, but the Persian language is honeycomb."

THE SCHOOLS.

In Persia there is no system of public or state schools. There are schools in all large towns and cities which are taught by the priest in a room of the mosque. These schools are voluntary, and no person is obliged to send his children. The students each pay the priest five to twenty-five cents per month. Those who cannot pay anything are admitted free. The priest's food is brought to him by the students. The ages of the pupils range from ten to twenty years. These schools are for boys only. There are no schools for girls. If a girl gets any education at all it must be from a private tutor. In the schools the text-books in history and poetry are in the Persian language and

the Koran and grammar are taught in the Arabic language. Mathematics, geography, the sciences and the history of other nations are never taught. The pupils usually sit in two rows. One row sits along one wall and the other row along the opposite wall, and the teacher sits in the center of the room. They do not use chairs, but sit on the floor, which is covered with a reed matting. When the pupils are at study they reel back and forth and repeat words loud enough to be heard a block away. They imagine this is an aid to memory. The teacher has authority to punish the students very severely. Sometimes a parent will take the child to a teacher and will deliver him into the gentle keeping of the professor with the remark: "His bones are mine, but his flesh is yours. Teach him, but punish him as you see fit." A post is planted in the school room to which an unruly boy's feet are fastened, soles upward, and the bottoms are whipped with heavy switches. This punishment is only for the worst boys. The religious teaching consists of quotations from the Koran and traditions about their prophets. The boys are usually very bad about reviling each other and about fighting. The teacher does not protect the weaker, but urges him to return the reviling or the blows he has received. The students of one mosque often attack the students of a neighboring mosque, since they regard them as enemies. The most prominent university of the Shiite Mohammedans is in the shrine place of Karballa. All those who are to become mujtahids study at this place. In several of the large cities they have schools of a higher rank than the ordinary mosque school in which a course in Persian literature is given. It is a pleasure

to state that the late Shah of Persia, after his visit to some of the universities of Europe, founded a college in the capital city, which he called the place of science. The French, English and Russian languages are taught, and a study is made of some modern sciences. The college is only for princes and the sons of rich people. It is only one flower in a vast wilderness. The problem of Mohammedanism is to keep the common people ignorant so the priests can continue to rule them. Therefore, the priesthood does not favor higher education. Some counts or lords send their sons to Paris to be educated, but the ordinary young man has no opportunity for education.

LITERATURE OF MODERN PERSIA.

Modern Persian literature begins with the reconstruction of the national epic, A. D. 1000. The writers are, in fact, one and all Mohammedans, beginning with poetry under the rule of the third of the Samanids we have Nasr and Abul Hassan, Rudige, A. D. 952. About A. D. 1000 we hear of Kobus, the Delemine Prince; in 1039 Ferdichi, the authors of Shah-Nameb (the book of Kings). About 1200 Nizami, the founder of the romantic epic, the greater part of his chamshe or collection of five romantic poems (chasrn and Shirin Mignum and Leila, etc.). In 1216 Firid Eddin and Djalal Eddin Rumi, founder of the most popular order of Dervishes, viz., poems and contemplative life have made him the oracle of Oriental mysticism; the thirteenth century was closed by Shirk Muslih Sadi of Shiraz. His Bostan and Gulistan will ever make him a favorite with his own people. In the fourteenth century Shines Hafiz, the sugar lip, who

sang of vim and love and nightingales and flowers, bees and roses.

Below is given a quotation from one of his poems about the nightingale and the miller: "Ai morgh saher ashk zparrwana beyamoz, Kan Sukhtara shud wawaz nayamab." Translation: "Oh, thou, the bird of the morning, you must learn to love from the miller. It burned itself in the fire, but did not make any noise." Haji Molloh Kozim translated this rhyme as follows: "The morning bird is the nightingale—little smaller than the sparrow, but it has a very loud voice, as clear as a golden bell." All poets in Persia agree that it is a better singer than any other bird in Asia. Besides his singing he is the bird that has more love for his mate than any other bird in the world. They generally sing in the morning and the evening time. When the female is on her nest the male sits in the same tree, or very near, and sings for his mate. At times the male sits on the nests and his mate, perched near by, sings for him in a wonderfully sweet voice. The nightingale is a general favorite, and many popular songs have been written about this bird, and are sung by nearly every young man and young lady, boy and girl in Persia.

This author says of the miller that it loves light more than any other insect. From its love of light it throws itself into the fire, as every one has seen in America of a summer evening about an electric lamp. Sahdi takes this example for himself to illustrate his love to God. He says the love of the miller is more than the love of the nightingale, because the nightingale shows its love by singing and making noise; but the miller, though it has a living body, makes no

noise when it is burning in the fire; "so," says he, "ought to be my love to God."

The poetry of this writer has been pronounced by most Persian scholars to be of a singularly original character—simple and unaffected, yet possessing a wild and peculiar sublimity. The suddenness of his transitions from the joys of love and wine to reflections on the instability of human felicity are beautiful, and in this respect greatly resemble the odes of Horace. There are few lyrical effusions which can bear translation, and thus it must be difficult for an English reader to comprehend the merits of Hafiz; but in his own land he is fully appreciated; and perhaps no poet of any country ever attained greater popularity among those for whom he wrote than the celebrated Khaujeh of Shiraz.

The mortal remains of the bard rest near the city whose praises he sang so sweetly, not far from the tomb of Sadi; like which, it is situated in a small enclosure. It continues to this day, a frequent resort of his countrymen, who repair thither to recite his odes under the shade of the cypresses that rise around it, and who appeal to the pages of their favorite poet for an omen of success in all their important undertakings.

Next to Hafiz in celebrity may be placed Abdul Rahman Jami, so named from the village where he lived in the reign of Sultan Hussein Baicara. He was a celebrated doctor of laws, but not less a determined Sufi, and his Divan, or collection of odes, which are remarkable for their sweetness, is greatly esteemed by these enthusiasts. We have already noticed his romance of Yussuff and Zuleika. We may add, that his wit was equal to his poetic genius, while the apt-

ness of his repartees and the success with which he repressed the vanity of boasters, are still mentioned with admiration. A poet, who had obtained some praise at a competition of authors, was relating the various happy replies he had made:—"Thou hast answered well to-day," said Jami, regarding him with coldness, "but hast thou thought of what thou shalt answer to-morrow?" To-day and to-morrow, in the mystic language, signify this life and the next.

There is no doubt that certain passages in the Koran are susceptible to a certain degree of mystical interpretation. Take, for instance, the 17th verse of the 8th chapter, where God reminds Mohammed that the victory of Bedr was only in appearance won by the valor of the Moslems:—"Fa lam takuluhum, wa lakinna 'llaha katalahum: wa ma rameyta idh rameyta, wa lakinna 'llah rama,"—"And thou didst not slay them, but God slew them; and thou didst not shoot when thou didst shoot, but God shot." Although there is no need to explain this otherwise than as an assurance that God supported the faithful in their battles, either by natural or (as the commentators assert) by supernatural means, and although it lends itself far less readily than many texts in the New and even in the Old Testament to mystical interpretation, it nevertheless serves the Persian Sufis as a foundation stone for their pantheistic doctrines. "The Prophet," they say, "did not kill when men fell by his hand. He did not throw when he cast the handful of stones which brought confusion into the ranks of the heathen. He was in both cases but a mirror wherein was manifested the might of God. God alone was the Real Agent, as He is in all the actions which we, in our spiritual,

attribute to men. God alone is, and we are but the waves which stir for a moment on the surface of the Ocean of Being, even as it runs in the tradition, 'God was, and there was naught but He, and it is now even as it was then. Shall we say that God's creation is co-existent with Him? Then we are Manicheans and dualists, nay, polytheists; for we associate the creature with the Creator. Can we say that the sum of Being was increased at the time when the Phenomenal World first appeared? Assuredly not; for that would be to regard the Being of God as a thing finite and conditioned, because capable of enlargement and expansion. What then can we say, except that even as God (who alone is endowed with real existence) was in the Beginning and will be in the End (if, indeed, one may speak of 'Beginning' and 'End' where Eternity is concerned, and where Time, the element of this illusory dream which we call 'Life' has no place) alone in His Infinite Splendor, so also, even now, He alone is, and all else is but as a vision which disturbs the night, a cloud which dims the Sun, or a ripple on the bosom of the Ocean."

In such wise does the Sufi of Persia read the Koran and expound its doctrine. Those who are familiar with the different development of Mysticism will not need to be reminded that there is hardly any soil, be it ever so barren, where it will not strike root; hardly any creed, however stern, however formal, round which it will not twine itself. It is, indeed, the eternal cry of the human soul for rest; the insatiable longing of a being wherein infinite ideals are fettered and cramped by a miserable actuality; and so long as man is less than an angel and more than a

beast, this cry will not for a moment fail to make itself heard. Wonderfully uniform, too, is its terror; in all ages, in all countries, in all creeds, whether it come from the Brahmin sage, the Greek philosopher, the Persia poet, or the Christian quietist, it is an essence, an enunciation more or less clear, more or less eloquent, of the aspiration of the soul to cease altogether from self, and to be at one with God. As such it must awaken in all who are sensible of this need an echo of sympathy; and therefore I feel that no apology is required for adding a few words more on the ideas which underlie all that is finest and most beautiful in Persian poetry and Persian thought.

To the metaphysical conception of God as Pure Being, and the ethical conception of God as the Eternally Holy, the Sufi superadds another conception, which may be regarded as the keynote of all Mysticism. To him, above all else, God is the Eternally Beautiful,—"Janan-i-Hakiki," the "True Beloved." Before time was, He existed in His Infinite Purity, unrevealed and unmanifest. Why was this state changed? Why was the troubled phantasm of the Contingent World evoked from the silent depths of the Non-Existent? Let me answer in the words of Jami, who, perhaps, of all the mystic poets of Persia best knew how to combine depth of thought with sweetness and clearness of utterance. Poor as is my rendering of this sublime song, it may still suffice to give some idea of the original. The passage is from his Yusuf u Zuleykha, and runs as follows:—

"In solitude, where Being signless dwelt,
And all the Universe still dormant lay
Concealed in selflessness, One Being was

Exempt from 'I' or 'Thou'-ness, and apart
From all duality; Beauty Supreme,
Unmanifest, except unto Itself
By Its own light, yet fraught with power to charm
The souls of all; concealed in the Unseen,
An Essence pure, unstained by aught of ill.
No mirror to reflect Its loveliness,
No comb to touch Its locks; the morning breeze
Ne'er stirred Its tresses; no collyrium
Lent lustre to Its eyes: no rosy cheeks
O'ershadowed by dark curls like hyacinth,
Nor peach-like down was there; no dusky mole
Adorned Its face; no eye had yet beheld
Its image. To Itself it sang of love
Its wordless measure. By Itself it cast
The die of love.

But Beauty cannot brook
Concealment and the veil, nor patient rest
Unseen and unadmired: 'twill burst all bonds,
And from Its prison-casement to the world
Reveal Itself. See where the tulip grows
In upland meadows, how in balmy spring
It decks itself; and how amidst its thorns
The wild rose rends its garment, and reveals
Its loveliness. Thou, too, when some rare thought,
Or beauteous image, or deep mystery
Flashes across thy soul, canst not endure
To let it pass, but hold'st it, that perchance
In speech or writing thou may'st send it forth
To charm the world.

Wherever Beauty dwells
Such is its nature, and its heritage
From Everlasting Beauty, which emerged

From realms of purity to shine upon
The worlds, and all the souls which dwell therein.
One glass fell from It on the Universe,
And on the angels, and this single ray
Dazzled the angels, till their senses whirled
Like the revolving sky. In diverse forms
Each mirror showed It forth, and everywhere
Its praise was chanted in new harmonies.

. . . . . .

Each speck of matter did He constitute
A mirror, causing each one to reflect
The beauty of His visage. From the rose
Flashed forth His beauty, and the nightingale
Beholding it, loved madly. From that Light
The candle drew the lustre which beguiles
The moth to immolation. On the sun
His beauty shone, and straightway from the wave
The lotus reared its head. Each shining lock
Of Leyla's hair attracted Majnun's heart
Because some ray divine reflected shone
In her fair face. 'Twas He to Shirin's lips
Who lent that sweetness which had power to steal
The heart from Parviz, and from Ferhad life.

His beauty everywhere does show itself,
And through the form of earthly beauties shine
Obscured as through a veil. He did reveal
His face through Joseph's coat, and so destroyed
Zuleykha's peace. Where'er thou seest a veil,
Beneath that veil He hides. Whatever heart
Doth yield to love, He charms it. In his love
The heart hath life. Longing for Him, the soul
Hath victory. The heart which seems to love
The fair ones of this world, loves Him alone.

Beware! say not, 'He is All-Beautiful,
And we His lovers.' Thou art but the glass,
And He the face confronting it, which casts
Its image on the mirror. He alone
Is manifest, and thou in truth art hid.
Pure Love, like Beauty, coming but from Him,
Reveals itself in thee. If steadfastly
Thou canst regard, thou wilt at length perceive
He is in the mirror also—He alike
The Treasure and the Casket. 'I,' and 'Thou'
Have here no place, and are but phantasies
Vain and unreal. Silence! for this tale
Is endless, and no eloquence hath power
To speak of Him. 'Tis best for us to love,
And suffer silently, being as naught."

But is this the sum of the Sufi's philosophy? Is he to rest content with earthly love, because he knows that the lover's homage is in truth rendered, not to the shrine at which he offers devotion, but to the Divine Glory—the Shekinah—which inhabits and irradiates it? Not so. Let us listen once more to the utterance of Jami—

"Be thou the thrall of love; make this thine object;
For this one thing seemeth to wise men worthy.
Be thou love's thrall, that thou may'st win thy freedom,
Bear on thy breast its brand, that thou may'st blithe be,
Love's wine will warm thee, and will steal thy senses;
All else is soulless stupor and self-seeking.
Remembrances of love refresh the lover,
Whose voice when lauding love e'er waxeth loudest.
But that he drained a draught from this deep goblet,
In the wide worlds not one would wot of Majnun.
Thousands of wise and well-learned men have wended

Through life, who, since for love they had no liking,
Have left nor name, nor note, nor sign, nor story,
Nor tale for future time, nor fame for fortune.
Sweet songsters 'midst the birds are found in plenty,
But when love's lore is taught by the love-learned,
Of moth and nightingale they most make mention.
Though in this world a hundred tasks thou triest,
'Tis love alone which from thyself will save thee.
Even from earthly love thy face avert not,
Since to the Real it may serve to raise thee.
Ere A, B, C are rightly apprehended,
How canst thou con the pages of thy Koran?
A sage (so heard I), unto whom a student
Came craving counsel on the course before him,
Said, 'If thy steps be strangers to love's pathways,
Depart, learn love, and then return before me!
For shouldst thou fear to drink wine from Form's flagon,
Thou canst not drain the draught of the Ideal.
But yet beware! Be not by Form belated;
Strive rather with all speed the bridge to traverse.
If to the bourne thou fain wouldst bear thy baggage
Upon the bridge let not thy footsteps linger."

The renunciation of self is the great lesson to be learned, and its first steps may be learned from a merely human love. But what is called love is often selfish; rarely absolutely unselfish. The test of unselfish love is this, that we should be ready and willing to sacrifice our own desires, happiness, even life itself, to render the beloved happy, even though we know that our sacrifice will never be understood or appreciated, and that we shall therefore not be rewarded for it by an increase of love or gratitude.

Such is the true love which leads us up to God.

We love our fellow-creatures because there is in them something of the Divine, some dim reflection of the True Beloved, reminding our souls of their origin, home, and destination. From the love of the reflection we pass to the love of the Light which casts it; and, loving the Light, we at length become one with It, losing the false self and gaining the True, therein attaining at length to happiness and rest, and becoming one with all that we have loved—the Essence of that which constitutes the beauty alike of a noble action, a beautiful thought, or a lovely face.

Such in outline is the Sufi philosophy. Beautiful as it is, and worthy as it is of deeper study, I have said as much about it as my space allows, and must pass on to speak of other matters.

As in the Sufi doctrine, Being is conceived of as one: "Al-vujudu hakikat vahidat basitat va lahu maratib mutafadhila:"—"Being is a single simple Reality, and it has degrees differing in excellence." Poetically, this idea is expressed in the following quatrain:

"Majmu'a-i-kawn-ra bi-kanun-i-sabak
Kardin tasaffuh varak ba'da varak:
Hakka ki na-khwandim u na-didim dar-u
Juz Zat-i-Hakk, u sifat-i-zatiyye-i-Hakk."

"Like a lesson-book, the compendium of the Universe
We turned over, leaf after leaf:
In truth we read and saw therein naught
Save the Essence of God, and the Essential
Attributes of God."

The whole universe then is to be regarded as the unfolding, manifestation, or projection of God. It is the mirror wherein He sees Himself; the arena wherein His various Attributes display their nature.

It is subsequent to Him not in sequence of time (for time is merely the medium which encloses the phenomenal world, and which is, indeed, dependent on this for its very existence), but in sequence of causation; just as the light given off by a luminous body is subsequent to the luminosity of that body in causation (inasmuch as the latter is the source and origin of the former, and that whereon it depends and whereby it subsists), but not subsequent to it in time (because it is impossible to conceive of any time in the existence of an essentially luminous body antecedent to the emission of light therefrom). This amounts to saying that the Universe is co-eternal with God, but not co-equal, because it is merely an Emanation dependent on Him, while He has no need of it.

Just as the light proceeding from a luminous body becomes weaker and more diffuse as it recedes from its source, so the Emanations of Being becomes less real, or, in other words, more gross and material, as they become further removed from their focus and origin. This gradual descent or recession from the Primal Being, which is called the Kaws-i-Nuzul ("Arc of Descent"), has in reality infinite grades, but a certain definite number (seven) is usually recognized.

Man finds himself in the lowest of these grades—the Material World; but of that world he is the highest development, for he contains in himself the potentiality of reascent, by steps corresponding to those in the "Arc of Descent," to God, his Origin, and His Home. To discover how this return may be effected, how the various stages of the Kaws-i-Su-'ud ("Arc of Descent") may be traversed, is the object of philosophy.

"The soul of man is corporeal in origin, but spiritual

in continuance" ("An-nafsu fi'l-huduthi jismaniyya, wa fi'l-baka'i tekunu ruhaniyya"). Born of matter, it is yet capable of a spiritual development which will lead it back to God, and enable it, during the span of a mortal life, to accomplish the ascent from matter to spirit, from the periphery to the center. In the "Arc of Ascent" also are numerous grades; but here again, as in the "Arc of Descent," seven are usually recognized. It may be well at this point to set down in a tabular form these grades as they exist both in the Macrocosm, or Arc of Descent, and in the Microcosm, or Arc of Ascent, which is man:

I. Arc of Ascent.	II. Arc of Descent.
Seven Principles in Man (Lata'if-i-sab'a).	*Series of Examinations.*
1. The most subtle principle (Akhfa).	1. Exploration of the World of Divinity (Seyr dar 'alam-i-Lahut).
2. The subtle principle (Khafa).	2. The World of Divinity (Alam-i-Lahut).
3. The secret (Sirr).	3. The World of the Intelligences ('Alam-i-Jabarut).
4. The heart (Kalb).	4. The World of the Angels ('Alam-i-Malakut).
5. The spirit (Ruh).	5. The World of Ideas ('Alam-i-Ma na).
6. The soul (Nafs).	6. The World of Form ('Alam-i-Surat).
7. The nature (Tab').	7. The Material World ('Alam-i-Tabi'at).

A few words of explanation are necessary concerning the above scheme. Each stage in either column corresponds with that which is placed opposite to it. Thus, for instance, the mere matter which in the earliest stage of man's development constitutes his totality corresponds to the material world to which it belongs. In the material world the "Arc of Descent" has reached its lowest point. In man, the highest product of the material world, the ascent is begun. When the human embryo begins to take form it rises to the World of Soul, thus summing up in itself two grades of the Arcs. It may never ascend higher than this point; for, of course, when the upward evolution of man is spoken of, it is not implied that this is effected by all, or even by the majority of men. These "seven principles" do not represent necessarily co-existing components or elements, but successive grades of development, at any one of which, after the first, the process of growth may be arrested. The race exists for its highest development; humanity for the production of the Perfect Man (Insan-i-Kamil), who, summing up as he does all the grades of ascent from matter—the lowest point of the series of emanations—to God, is described as the Microcosm, the compendium of all the planes of Existence (hazrat-i-jami'), or sometimes as the "sixth plane" (hazrat-i-sadisa), because he includes and summarizes all the five spiritual planes.

It has been said that some men never rise beyond the second grade—the World of Soul or Form. These are such as occupy themselves entirely during their lives with sensual pursuits—eating, drinking and the like. Previously to Mulla Sadra it was generally held by the philosophers that these perished entirely after

death, inasmuch as they had not developed any really spiritual principle. Mulla Sadra, however, took great pains to prove that even in these cases where the "Rational Soul" (Nafs-i-natika) had not been developed during life, there did exist a spiritual part which survived death and resisted disintegration. This spiritual part he called "Imaginations" (Khiyalat).

Yet even in this low state of development, where no effort has been made to reach the plane of the reason, a man may lead an innocent and virtuous life. What will then be the condition after death of that portion of him which survives the body? It cannot re-enter the material world, for that would amount to Metempsychosis, which, so far as I have been able to ascertain, is uncompromisingly denied by all Persian philosophers. Neither can it ascend higher in the spiritual scale, for the period during which progress was possible is past. Moreover, it derives no pleasure from spiritual or intellectual experiences, and would not be happy in one of the higher worlds, even could it attain thereto. It desires material surroundings, and yet cannot return to the material world. It therefore does what seems to it the next best thing: it creates for itself subjective pseudo-material surroundings, and in this dream-dwelling it makes its eternal home. If it has acted rightly in the world according to its lights, it is happy; if wrongly, then miserable. The happiness or misery of its hereafter depends on its merit, but in either case it is purely subjective and absolutely stationary. There is for it neither advance nor return: it can neither ascend higher, nor re-enter the material world either by transmigration or resurrection, both of which the philosophers deny.

What has been said above applies, with slight modifications, to all the other grades, at any rate the lower ones. If a man has during his life in the world attained to the grade of the spirit (the third grade in order of ascent) and acquired rational or intellectual faculties, he may still have used these well or ill. In either case he enters after death into the World of Ideas, where he is happy or miserable according to his deserts. But, so far as I could learn, any one who has during his life developed any of the four highest principles passes after death into a condition of happiness and blessedness, since mere intellect without virtue will not enable him to pass beyond the third grade, or World of the Spirit. According to the degree of development which he has reached, he enters the world of the Angels, the World of the Intelligences, or the World of Divinity itself.

From what has been said it will be clear that a bodily resurrection and a material hereafter are both categorically denied by the philosophers. Nevertheless, states of subjective happiness or misery, practically constituting a heaven or hell, exist. These, as has been explained, are of different grades in both cases. Thus there is a "Paradise of Actions" (Jannatu 'l-Af'al), where the soul is surrounded by an ideal world of beautiful forms; a "Paradise of Attributes" (Jannatu 's-Sifat); and a "Paradise of the Essence" (Jannatu z'-Zat), which is the highest of all, for there the soul enjoys the contemplation of the Divine Perfections, which hold it in an eternal rapture and cause it to forget and cease to desire all those objects which constitute the pleasure of the denizens

of the lower paradises. It is, indeed, unconscious of aught but God, and is annihilated or absorbed by Him.

The lower subjective worlds, where the less fully developed soul suffers or rejoices, are often spoken of collectively as the 'Alam-i-Mithal ("World of Similitudes"), or the 'Alam-i-Barzakh ("World of the Barrier," or "Border-world"). The first term is applied to it because each of its denizens takes a form corresponding to his attributes. In this sense Omar Khayyam has said:

"Ruzi ki jeza-har sifat khwahad bud
Kadri-i-tu-bi-kadr-i-ma'rifat khwahad bud;
Dar husn-i-sifat kush, ki dar riz-i-jeza
Hashr-i-tu-bi-surat-i-sifat-khwahad bud."

"On that day when all qualities shall receive their recompense
Thy worth shall be in proportion to thy wisdom.
Strive after good qualities, for in the Day of Recompense
Thy resurrection shall be in the form of the attribute."

We shall dwell no longer upon the names of Persian poets, of whom the works of Nizami, Omar, Keyoomi, Oorfi, and a hundred others, might be cited as high examples of genius. We are not, however, to imagine that all of them would convey pleasure to the refined taste of Europe. They contain many beautiful thoughts, and their diction is frequently mellifluous and expressive; but these excellences are constantly disfigured by extravagance and bombast; while the mind is fatigued by the repetition of metaphors and similes, which are often miserably poor.

"Yet notwithstanding all these defects," observes an Eastern traveler and scholar, "if the end of poetry be to please, the Persian poets are eminently successful; nor will I believe that any one who really understood Hafiz ever laid aside his book without having received much satisfaction from the perusal of his odes."

In the present day, this species of writing appears to have suffered the fate of all other things in Persia. "The poets," says the historian of that country, "are still greater flatterers than the astrologers. The great majority are poor, and from their numbers it is quite impossible it should be otherwise. Every person of moderate education may, if he prefer a life of ideleness to one of industry, assume the name of bard, and the merest rhymer receives some respect from the honored appellation. While some chant the wonderful deeds of the king or principal chiefs or compose collections of odes (divans) on the mystical subjects of Divine love, others are content with panegyrizing the virtues, wisdom, bravery and discernment of those who bestow their bounty upon them, or allow them a place at their table; they make epigrams to amuse their patrons, and are ready either to recite their own verses, or to show their knowledge by quoting the finest passages in the works of others; the facilities of education at the numerous medressas (colleges), and the indulgence which the usages of these seminaries invite, produce a swarm of students, who pass their useless lives in indolence and poverty."

Professor A. Williams Jackson in his book "Persia Past and Present," pp. 30 and 31, says that the title of Persian literature to a place among the great liter-

atures of the world is a recognized one, and it is in this domain perhaps that Persia makes the greatest claim upon our interest. In age the Avesta and the Old Persian inscriptions carry us back at least to the sixth century before Christ, and possibly earlier; the Pahlavi literature belongs to the Sassanian period from the third to the sixth century after Christ; and the Modern Persian began within the last thousand years. It sprang up a century or two after the Arab conquest as a renaissance movement with the revival of the old national feeling; and this period is certainly the most interesting of all. Some knowledge of Firdausi, Saadi, and Hafiz belongs to true culture, and Omar Khayyam has become an English classic through Fitz-Gerald's version. The less-known names of the romantic poetic Nizami, the dervish Jalal Ad Din Rumi, and the mystic Jami (d. 1492), the last classic poet of Persia, should be mentioned as deserving to be known to lovers of literature.

As to the influence of Persia upon English poetry. Persia was hardly known to England before the sixteenth century, yet Chaucer alludes to Persian blue, "pers" in the Prologue. Among the Elizabethans, Preston dramatized the story of Cambises; Marlowe has Persian names and Persian scenes in his Tamburlaine, and Shakespere in The Merchant of Venice, and alludes to a voyage to Persia in his Comedy of Errors. Milton summarizes the early history of Persia in the third book of his Paradise Regained, besides referring to "Ecbatan," "Hispahan," "Tauris," and "Casbeen" in Paradise Lost. Shelley appears to have a faint reminiscence of the pillared halls at Persepolis in his Alastor, and Byron in the Giaour and Landor

Mohammedan Priest and His Pupils.

in the Gebir hark back to the old Zoroastrian faith of Iran. Matthew Arnold and Edmund Gosse, as poetical writers, came under Firdausi's spell, and a dozen other instances might be mentioned where Persia has influenced English poets, one of the best known being Tom Moore, whose Lalla Rookh is full of the melody, perfume, color, beauty, tenderness, and tremulous ecstasy which imagination associates with the East.

In the realm of English prose the two volumes of Persian Tales by Ambrose Philips, after a French version, were widely read in the latter part of the eighteenth century, and the familiar Arabian Nights are really largely Persian. The inimitable Persian novel Hajji Baba of Ispahan, by Morier, is so thoroughly Oriental that Persians who read English mistake it for a serious composition and take umbrage at some of its amusing accounts. One of our American contemporaries, moreover, the novelist Marion Crawford, chose Zoroaster as a character around which to weave a romantic story.

CHAPTER XV.

Poems from Persian Literature.

FAIR SHIRAZ.

MAY every blessing be the lot
Of fair Shiraz, earth's loveliest spot.
Oh, heaven! bid Tie its beauties spare,
Nor print his wasteful traces there.

Still be thou blest of him that gave
Thy stream, sweet Ruknabad, whose wave
Can every human ill assuage,
And life prolong to Khizer's age.

And oh the gale that wings its way
Twixt Jaffrabad and Mosalay;
How sweet a perfume does it bear!
How grateful is its amber air!

Ye who mysterious joys would taste,
Come to this sacred city—haste;
Its saints, its sages seek to know,
Whose breasts with heavenly rapture glow.

And say, sweet gale—for thou canst tell—
With lovely Laili was it well,
When last you passed the maiden by,
Of wayward will and witching eye?

Why, Hafiz, when you feared the day
That tore you from her arms away,
Oh, why so thankless for the hours
You passed in Laili's lovely bowers?

THE FEAST OF SPRING.

My breast is filled with roses,
My cup is crowned with wine,
And the veil her face discloses—
The maid I hail as mine.
The monarch, whereso'er he be,
Is but a slave compared to me.
Their glare no torches throwing,
Shall in our bower be found—
Her eyes, like moonbeams glowing,
Cast light enough around;
And other odors I can spare
Who scent the perfume of her hair.

The honey-dew thy charm might borrow,
Thy lip alone to me is sweet;
When thou art absent, faint with sorrow
I hide me in some lone retreat.

Why talk to me of power or fame?
What are those idle toys to me?
Why ask the praises of my name,
My joy, my triumph is in thee.

How blest am I! around me swelling
The notes of melody arise!
I hold the cup with wine excelling,
And gaze upon thy radiant eyes.

Oh, Hafiz—never waste thy hours
Without the cup, the lute, and love,
For 'tis the sweetest time of flowers
And none these moments shall reprove.
The nightingales around thee sing:
It is the joyous feast of spring.

MY BIRD.

My soul is as a sacred bird, the highest heaven its nest,
Fretting within its body-bars, it finds on earth its nest;
When rising from its dusty heap this bird of mine shall soar,
'Twill find upon the lofty gate the nest it had before.
The Sidrah shall receive my bird, when it has winged its way,
And on the Empyrean's top my falcon's foot shall stay.
Over the ample field of earth is fortune's shadow cast,
Whereupon wings and pennons borne this bird of mine has past.
No spot in the two worlds it owns, above the sphere its goal,
Its body from the quarry is, from "No Place" is its soul.
'Tis only in the glorious world my bird its splendor shows,
The rosy bowers of Paradise its daily food bestows.

THE FAIREST LAND.

Tell me, gentle traveler, thou
Who hast wandered far and wide—
Seen the sweetest roses blow,
And the brightest rivers glide;
Say, of all thine eyes have seen,
Which the fairest land has been?"
Lady, shall I tell thee where
Nature seems most blest and fair,

Far above all climes beside?
'Tis where those we love abide,
And that little spot is best
Which the loved one's foot hath pressed.
Though it be a fairy space,
Wide and spreading is the place;
Though 'twere but a barren mound,
'Twould become enchanted ground;
With thee, yon sandy waste would seem
The margin of Al-Cawthar's stream;
And thou canst make a dungeon's gloom
A bower where new-born roses bloom.

NIZAMI'S VERSES OF FARHAD'S TRAGIC LOVE FOR SHIREEN.

On lofty Beysitoun, the lingering sun
Looks down on ceaseless labors long begun:
The mountain trembles to the echoing sound
Of falling rocks, that from her sides rebound.
Each day—all respite, all repose denied,
No truce, no pause—the thundering strokes are plied
The mist of night around her summit coils,
But still Ferhad, the lover-artist, toils,
And still—the flashes of his axe between—
He sighs to ev'ry wind, "Alas! Shireen!
Alas! Shireen—my task is well nigh done,
The goal in view for which I strive alone.
Love grants me power that nature might deny;
And whatsoe'er my doom, the world shall tell,
Thy lower grave to immortality"
Her name he loved—so fatally—so well!
The piles give, the rocky peaks divide,
The stream comes gushing on—a foaming tide.

A mighty work, for ages to remain,
The token of his passion and his pain.
As flows the milky flood from Allah's throne,
Rushes the torrent from the yielding stone;
And sculptured there, amazed, stern Khosru stands,
And sees, with frowns, obeyed his harsh commands:
While she, the fair beloved, with being rife,
Awakes the glowing marble into life. . . .
Around the pair, lo! groups of courtiers wait,
And slaves and pages crowd in solemn state;
From columns imaged wreaths their garlands throw
And fretted roofs with stars appear to glow;
Fresh leaves and blossoms seem around to spring,
And feathered songs their loves are murmuring;
The hands of Peris might have wrought those stems,
Where dewdrops hang their fragile diadems;
And springs of pearl and sharp-cut diamonds shine,
New from the wave, or recent from the mine.
"Alas, Shireen," at every stroke he cries;
At every stroke fresh miracles arise.
"For thee these glories and these wonders all,
For thee I triumph, for thee I fall;
For thee my life one ceaseless toil has been,
Inspire my soul anew—Alas, Shireen!"
Ah, hapless youth! Ah, toil repaid with woe!
A king thy rival, and the world thy foe.
"Cease, idle youth, to waste thy days," she said,
"By empty hopes a visionary made;
Why in vain toil thy fleeting life consume
To frame a palace? Rather hew a tomb.
Even like sere leaves that autumn winds have shed,
Perish thy labors, for—Shireen is dead!"
He heard the fatal news—no word, no groan;

He spoke not, moved not,—stood transfixed to stone.
Then with a frenzied he raised on high
His arms, and wildly tossed them towards the sky;
Far in the wide expanse his axe he flung,
And from the precipice at once he sprung.
The rocks, the sculptured caves, the valleys green,
Sent back his dying cry—"Alas! Shireen."

RUBAIYAT OF OMAR KHAYYAM.

The Astronomer-Poet of Persia.

(Quotations from the fourth edition of Fitzgerald's Poems.)

The Worldly Hope men set their Hearts upon
Turns Ashes—or it prospers; and anon,
  Like Snow upon the Desert's dusty Face,
Lighting a little hour or two—was gone.

Think, in this batter'd Caravanserai
Whose Portals are alternate Night and Day,
  How Sultan after Sultan with his Pomp
Abode his destin'd Hour, and went his way.

They say the Lion and the Lizard keep
The Courts where Jamshyd gloried and drank deep;
  And Bahram, that great Hunter—the Wild Ass
Stamps o'er his Head, but cannot break his Sleep.

Yet Ah, that Spring should vanish with the Rose!
That Youth's sweet-scented manuscript should close!
  The Nightingale that in the branches sang,
Ah, whence, and whither flown again, who knows!

Some for the Glories of this World; and some
Sigh for the Prophet's Paradise to come;
  Ah, take the Cash, and let the Credit go,
Nor heed the rumble of a distant Drum!

Up from Earth's Centre through the Seventh Gate
I rose, and on the Throne of Saturn sate,
  And many a Knot unravel'd by the Road;
But not the master-knot of human fate.

There was the Door to which I found no Key;
There was the Veil through which I might not see;
  Some little talk awhile of *Me* and *Thee*
There was—and then no more of *Thee* and *Me*.

Earth could not answer; nor the Seas that mourn
In flowing Purple, of their Lord forlorn;
  Nor rolling Heaven, with all his Signs reveal'd
And hidden by the sleeve of Night and Morn.

A Hair perhaps divides the False and True;
Yes, and a single Alif were the clue—
  Could you but find it—to the treasure house,
And peradventure to *the Master* too.

We are no other than a moving row
Of magic shadow-shapes that come and go
  Round with the Sun-illimun'd Lantern held
In Midnight by the Master of the Show;

But helpless pieces of the Game He plays
Upon his chequer-board of Nights and Days.
  Hither and thither moves, and checks, and slays,
And one by one back in the closet lays.

A Caravan Leader.

A Camel Caravan.

What! out of senseless Nothing to provoke
A conscious something to resent the yoke
  Of unpermitted Pleasure, under pain
Of Everlasting Penalties, if broke!

What! from his helpless Creature be repaid
Pure gold for what he lent him dross—allay'd—
  Sue for a debt we never did contract,
And cannot answer—Oh, the sorry trade!

Indeed the idols I have loved so long
Have done my credit in this World much wrong;
  Have drowned my Glory in a shallow Cup,
And sold my reputation for a Song.

Ah Love! could you and I with Him conspire
To grasp this sorry Scheme of Things entire
  Would not we shatter it to bits—and then
Re-mould it nearer to the Heart's desire.

When You and I behind the Veil are past,
Oh, but the long, long while the World shall last,
  Which of our Coming and Departure heeds
As the Sea's self should heed a pebble-cast.

I sent my Soul through the Invisible,
Some letter of that After-life to spell:
  And by and by my Soul return'd to me,
And answer'd "I Myself am Heav'n and Hell:"

Heav'n but the Vision of fulfill'd Desire,
And Hell the Shadow from a Soul on fire
  Cast on the Darkness into which Ourselves
So late emerg'd, shall so soon expire.

Would but some winged Angel ere too late
Arrest the yet unfolded Roll of Fate,
  And make the stern Recorder otherwise
Enregister, or quite obliterate!

Yon rising Moon that looks for us again—
How oft hereafter will she wax and wane;
  How oft hereafter rising look for us
Through this same Garden—and for one in vain!

And when like her, oh Saki, you shall pass
Among the Guests Star-scatter'd on the Grass,
  And in your joyous errand reach the spot
Where I made One—turn down an empty Glass.

CHAPTER XVI.

The Persian Textile Arts.

[A description of ancient and modern carpets, runners and rugs, including a detailed discourse of contemporary arts and industries.]

IT is impossible in the compass of a single chapter to give more than a cursory glance at the most important branches of art which, directly or indirectly, have bearing upon the particular art under consideration. There are some nations the mention of which suggests thoughts of some particular industry or art; similarly, any reference to such industry or art forms a connection in the mind with the country of its origin or development. This intimate association, which has been developed into a system of hieroglyphics, seems to be the simplest means of dealing with the object lesson I wish to draw, my aim being to demonstrate, as far as my own personal observation and reading will permit, that with the extreme probability of kindred arts progressing side by side, as far as they are indigenous, the presence of any particular art or industry from the beginning of things in any country or clime affords sufficient grounds for assuming that the arts of weaving, of which carpet weaving can be reasonably suggested as the first, equally existed; and further, it is my intention to point out, by inference, that the exigencies created from the use of carpets and similar textiles had direct influence upon most of the industries and arts referred to in this important section.

The first difficulty to be faced in any endeavor to

treat such an extended subject in a manner approaching chronological order is the wide divergence of opinion as to the earliest period at which anything instinctive in the direction of industry or art may be supposed to have existed. It may be granted that such instincts were co-existent with life itself, or, as has in the heading of this chapter been asserted, with sight, which is tantamount to the same thing.

A paragraph in Blair's "Chronological Tables," dealing with the first ages of the world's history, says: "Dr. Hales has enumerated 120 different 'Epochs of the Creation,'—the earliest 6984, and the latest 3616 years B. C. The like confusion prevails as to the date of the Noachian Deluge, which is assigned to fifteen different periods between the years 3246 and 2104 B. C." This was written in 1856; probably later discoveries in archæology and the results of scientific examinations with more accurate instruments have narrowed the field of inquiry, and brought closer harmony into the various schools of thought. However, even in the latest edition (1906) of one of the leading books of reference generally used in this country, the seeker after truth finds little comfort in his desire to approximate as nearly as may be to the current scientific knowledge, for under the heading "Creation of the World," we read: "The date given by the English Bible, and by Usher, Blair, and some others, is 4004 B. C. Dr. Hales gives 5411 B. C."

I have no inclination to indulge in speculation when it comes to the treatment of matter-of-fact questions, and in the absence of more definite guidance I shall continue to hold to the Bible Chronology, which at least has the merit of not being shifty.

A Group of Nestorians Who Live in Kurdistan, Turkey.

When we realize the influence of such men as Alexander the Great, Alaric, Attila, Tamerlane, Charlemagne and Napoleon, it is hard to accept any definitions of the particular periods into which the various ages of man have been divided. The Golden Age of dreams of perfect bliss and happiness; the Stone Age, which suggests the retrograde; the Bronze Age; the Iron Age—these, in their broad divisions, have afforded a guide for scientific classification which has prevented thought from wandering in a circle or in parallel lines; but in considering the low state of civilization still existing in many parts of the world, and even the wide differences between the nations in whom some point of contact in these days of widely diffused knowledge should surely have been arrived at, the influence of the "super-man" upon the history of the world is forced more strongly than ever.

In dealing with the unknown influences which have been brought to bear upon the history of human development, theories must of necessity be permissible. I venture to put forward one of my own, to account for the differences in mental and physical capacity allowed by history to have existed in past ages, and existing at the present day, in directions where the introduction of any strange human element is jealously resented.

The biblical account of the building of the Tower of Babel, and the confusion of tongues resulting, is an historical fact in so far that scientific men, such as Layard, Rawlinson and Rassam, have examined and described the ruins at various times. Interesting as these discoveries undoubtedly are, it is impossible to say at this time how far the biblical records gave name

to the ruins most nearly answering to the description, or how far the presence of such ruins in remoter ages gave rise to a reason for their presence; which, in the light of the license allowed to fable, must be one of the most confusing impediments in the search for practical truth.

The rise and fall of nations is sufficiently well known to make special reference here invidious, especially in view of recent adjustments of the balances of power; but it may be said that without exception the variations in the scale of fortune can be traced to the predominance of particular individuals, and the balance rises and falls to just the degree in which such individuals are endowed with a desire for mere personal aggrandizement and gratification, or with the true regard for their special spheres of influence for good, and the happiness and progress of the peoples committed to their charge.

What is true of rulers and princes is equally true of science, art, literature and industry. An advance results from the energies of a genius which knows no distinctions of birth or rank; and reaction comes from the lack of a follower of equal capacity, or even from the contrast of capacities, perhaps even in the same direction; for as nature abhors a vacuum, she equally abhors the monotony of repetition, and it is the very rare exception for individuals of equal gifts in the same direction to have the fortune to consolidate what has been initiated. William Pitt, first Earl of Chatham, and his second son, William Pitt, the Great Commoner, occur to the mind; and other instances in ruling families of the present time will bear witness to the exceptions. It more often happens, however, that the very

heights to which an exceptional capacity will raise a nation, in any of the directions indicated, to the highest summits attainable at the time, form an abyss on the other side which by very contrast acts towards the demolishment of the fabric built up by brains and cemented with blood.

This is a wide digression; but the subject has the closest relation to any study of the arts and industries, which at different periods have been influenced in one direction or another in precisely the same way as in broader aspects nations have for a time ruled the world, and by sudden effects of usurpation, or of revolution, have changed their course at the bidding of one Great Man, or have changed by a gradual process of decay, having also for its origin the weakness and ineffectiveness or moral degradation of a particular ruling family, drifting down from the giddiest heights with the imperceptibleness but the inexorable steady decline of a glacier.

I prefer to be on the side of the poets, and to believe that Adam and Eve and their first progeny were, as the Bible leads us to believe, made in God's own image, and consequently not only endowed with the capacity the world has on occasions shown in the exceptional men and women already cited, but also, being free from accumulated hereditary traits, having particular advantages in the free assimilation of what nature at its best afforded, which gave them a distinct superiority over future generations, who had in successive ages much to overcome before arriving at the stage in which early innocence left no room for distractions from the ideal state.

Leaving chronology to take care of itself for a time,

Egypt first calls for attention, and Egypt, in spite of colossal remains denoting a high stage of architectural progress, remains in the mind as the home of the Pyramids and the mysterious Sphinx, which, emblematical of the mystery surrounding the æons of time which preceded it, typically throws doubt upon the human penetration which has failed to discover its secret.

The late Mr. James Fergusson, in his "History of Architecture," writes of the great Pyramids of Ghizeh as being one point of Egyptian history which can with some certainty be ascribed to the kings of the fourth dynasty, which places the date of their erection between 3000 and 3500 B. C. This will serve as a starting-point in dealing with the subject of this slight sketch, and none more impressive could possibly have been selected with deliberate choice.

Mr. Fergusson writes of the wonderful mechanical skill shown in the construction of the Pyramids, of which the greatest, that of Khufu, or (as it is more familiarly called) Cheops, can be taken as an example. The arrangements made for carrying off the water in connection with the inner chambers, the ventilation and the wonderful resource shown in its construction, call for the admiration of those qualified to appreciate the difficulties to be faced, which would tax the greatest efforts modern mechanical skill and appliances could bring to bear upon such a work. Immense blocks of granite for its construction were brought from Syene—a distance of 500 miles—and each one was polished like glass, and the joints were so wonderfully fitted that the eye could hardly discern where one rested upon the other.

It is to be remembered, in considering the extraor-

dinary perfection shown in dealing with each separate item of construction in a gigantic work of this class, that human life and labor were cheap; and it may be assumed that under the lash of the taskmasters there would be no waste of time, and that, with the probability of torture or loss of life being meted out for the most trifling error, any possibility of defects sufficient to cause the rejection of a stone by the master-architect was safely guarded against. The polishing and fitting of a single stone would probably engage the undivided attention of as large a body of men as could work at a time, possibly in relays, night and day; and with the whole plan carefully subdivided, and each section carried on continuously, the whole would be completed in a space of time which would compare favorably with the greatest expedition possible in the present day.

A writer in the *Evening Standard and St. James's Gazette*, under date February 1, 1906, in a paragraph headed "Sealed with Blood," suggests so tellingly the complete indifference to human life displayed in the construction of these marvelous remains of a great age, that I venture to reproduce a portion of it: "Anciently it swelled a man's triumph if his works were costly in human lives. The making of the Red Sea canal is asserted to have involved the loss of no fewer than one hundred and twenty thousand Egyptians. Buckle's examination made him believe the number to have been somewhat exaggerated, but he gives it as still a guide to the men who would have two thousand slaves engaged for three years bringing a single stone from Elephantine to the Pyramids would not care a great deal so long as for the twenty years in which

one of the pyramids was building there were forthcoming the three hundred and sixty thousand men required for the work."

Think of this vast work, finished with such nicety that upon completion it had the appearance of being a solid block of granite! A highly gifted woman, on May 28, 1793, recorded: "Went to see some drawings in the possession of a Mr. Greaves, a person who accompanied Messrs. Berners and Tilson in their expedition into Greece, Asia Minor and Egypt. The drawings are most accurately executed, and are assured to be faithful portraits. It was the opinion of those gentlemen after minute examination that the Pyramids are works of art, and not huge masses of rock polished and shaped into their present form." Such are the words recorded in the journal of Lady Holland, recently edited by the Earl of Ilchester. This comment upon the minuteness of finish of a work of such proportions recalls Sir W. W. Hunter's description of Shah Jahan's tribute to the memory of his wife, the lovely Mumtaz Mahal, the far-famed Taj Mahal, which he describes as a dream in marble, "designed by Titans and finished by jewelers." This wonderful example of Indian architecture will be fully dealt with in my closing chapter; but it is a useful comparison with the methods described in the construction of the Pyramids to say that the Taj Mahal is supposed to have necessitated the employment of 20,000 men for the space of twenty-two years, during which time—in the expressive language of Mr. Kipling—men were "used up like cattle."

There is no need to deal in detail with the architectural arts of the Chaldeans, although it is interesting

to note the probable date, 2234 B. C., assigned by Fergusson to the palace of Nimrod, and to call attention to a plate entitled "Elevation of Wall at Wurka (from the Report of the Assyrian Excavation Fund)." This, the main feature of which consists of narrow diagonal lines of a light tint, forming lozenge spaces, enclosing similarly shaped forms in a darker tinge, clearly suggests textile design; and in this and other features of a plan formed by horizontal zigzag white, light and dark lines, this ancient piece of ornamental work has a curious resemblance to the native woven garments of the Maoris, referred to at the end of this chapter.

The fall of Nineveh, accompanied by the death of the last king of Assyria, opens the way to a somewhat more detailed consideration of the great empire of Persia, of which Chardin relates the saying that its extent is so vast that winter and summer rule at one and the same time within the compass of its boundaries. Persepolis, with its close connection with the empire which gave its name, claims attention by its palace of Darius, and the "hundred-columned hall of Artaxerxes."

In dealing with the architectural arts of Persia, Fergusson writes: "By a fortunate accident the Persians used stone where the Assyrians used only wood, and consequently many details of their architecture have come down to our day which would otherwise have passed away had the more perishable materials of their predecessors been made use of." After referring to the wonderful stone temples of Thebes and Memphis, he proceeds: "It is easy to see how little the arts of the Assyrians were changed by their successors. The

winged lions and bulls that adorn the portals at Persepolis are practically identical with those of Nineveh."

As one of my main points in attempting this sketch of the ancient arts is a desire to trace in the perfected carpet of the reign of Shah Abbas the Great the hereditary influence of the ancient nations which preceded them, this similarity in the architectural arts mentioned above is of the first importance. It establishes the link which, from the first one forged by Adam, probably passed in a continuous chain through the medium of the race he left behind him, the leaders of which successively added their links to form the chain from Adam ("Le nom d'Adam, dans les langues orientales, est un nom generique, qui signifie homme en general, et par excellence, le premier homme"—*Chardin*) to the year A. D. 1909. This seems to be a modest claim, in view of the fact that in an introductory article by Sir George Birdwood to the "Vienna Carpet Book," he writes: "No limit this side of 5000 B. C. can be given as the first date of carpet manufacture." Think of a chain of evidence the links of which, beginning with Adam (4004 B. C.) include among the Egyptian kings, Menes (3906 B. C.), Khufu (3500–3000 B. C.), Osirtasen (2300 B. C.?), Amenhotep I (1830 B. C.), Rameses I (1436 B. C.); these, strengthened by connecting links afforded by the Chaldean Nimrod (2234 B. C.?), Sin Shada (1700 B. C.), and Purna Puryas (1600 B. C.), lead to the Assyrian Shalmaneser I (1290 B. C.), Shamas Iva (822 B. C.), Sennacherib (704 B. C.), and Sardanapalus (667 B. C.). Cyrus the Great, founder of the Persian Empire, forms the first link of the Persian chain, probably making up for the weakness of the effete Sardanapalus, who, by the

nature of his death, may be said to have welded the link of Assyria with Persia, which, in spite of chronology, will serve the purpose of my illustration. Cyrus, in overthrowing the Medo-Babylonian monarchy (557 B. C.), and his son Cambyses in conquering Egypt (525 B. C.) probably in so doing inoculated their own kingdom with the best that the conquered nations had to afford, and, with the Oriental love of luxury and splendor, did not fail either in transferring to their own capitals the spoils from the palaces of the kings, or in selecting banks of artists and artisans for the purpose of establishing industries which, from the constancy of a lucrative demand, would add so much to the general prosperity of their country, and thus secure the good will of the inhabitants.

Darius I (521 B. C.), Xerxes I (485 B. C.), Alexander the Great (330–323 B. C.)—I follow M. Bouillet's "Dictionnaire universal d'histoire et de geographie"—begin the great line of Persian kings, which, with an interval from the death of Alexander at Babylon (323 B. C.) to the Persian revolt (A. D. 226), during which the rule of the country devolved upon the dynasties of the Seleucidæ and the Arsacidæ, includes such names as Artaxerxes I (A. D. 226), Sapor I (A. D. 238), Hormisdas I (A. D. 271), Narses (A. D. 296), Chrosroes the Great (A. D. 531), Mahmoud (A. D. 999), Mohammed I (A. D. 1105), Genghis Khan (A. D. 1225), and Tamerlane (A. D. 1360–1405), the Tartar conquerors, and the first of the great Sophi dynasty, Ismail I (A. D. 1499). Shah Abbas the Great, third son of the Sultan Mohammed Khodabundeh, came to the throne in A. D. 1585, in spite of a peremptory and repeated order from Ismail III to put the young Abbas

to death in order to secure his throne. In view of the great influence Abbas I had upon the fortunes of Persia, it is interesting to record that his life was spared in consequence of the superstitition of the powerful chief, Aly Kooli Khan, who had been ordered to slay him, but refrained until the sacred month of Ramazan had passed, before the end of which brief respite Ismail died, and the glory of Persia was saved.

Chardin relates that Shah Abbas II had made for him a tent costing two millions of francs, or roughly £80,000, which was called the "Golden Pavilion," on account of the lavishness with which gold was used in its decoration and appointments. The price gives some idea of the materials, richness of manufacture, and general effect; and its importance as an abode "fit for a king" is demonstrated by the fact that it required close upon 250 camels to transport it from place to place. The antechamber was made of gold-brocaded velvet, upon the upper band of which this inscription was worked: "If you ask how long this throne of the Second Solomon was in making, I reply, Behold the throne of the Second Solomon." The letters of these last words formed a cipher representing a period of 1,057 years. This grandiloquence is characteristic of the nation, and with Orientals adds beauty and grace; it has to be taken into account when forming a precise estimate of things artistic and monetary.

In giving evidence of the richness and importance of the tents used by the Persian monarchs, my intention is to emphasize to what a great extent the use of the carpet was on all occasions required to give to the floors the same harmony and balance of effect which the amount expended on the tent itself would make a

matter of absolute necessity to an artistic eye. Chardin remarks, in his fifth volume, upon the strict observance of all the forms of etiquette, and the elaborate service, which was carried out as much in the monarch's country fêtes as in his capital. The tents were divided into rooms, just as was the case in the buildings, the only difference being an absence of some of the magnificence which made the latter unequaled in the world. Our author proceeds to give an account of the pavilion used by the king when giving audience to the Dutch Ambassador at Hyrcania. This tent-pavilion was 60 feet in length, 35 feet in width, and something under 30 feet in height. After speaking of the massiveness of the supporting poles and the elaborate features of the internal arrangements, those visible to the outside world being made to serve as indications of the might and majesty of the monarch, Chardin mentions the interesting fact that the carpets were held firmly to the ground by means of orange-shaped gold weights of about five pounds each, placed in rows four feet apart.

As frequently happens throughout the work, just at the point where Chardin's information with regard to the designs and colorings of the carpets used would have made his book absolutely indispensable to all lovers of art, he branches off to the consideration of similar weights used in connection with the king's (consideration) throne, and the rich stuffs around it. These weights were studded with precious stones, which accounts for the predilection shown in their description and disposition. In the same way, in describing the liberality with which the Persian monarch paid and treated the chief officers who had charge

of the various departments of art industry, in which he had a direct pecuniary interest, Chardin, after mentioning that the chiefs with their staff of workmen are grouped in the various studios or workshops according to their professions, proceeds to say that "the emoluments of the chief of the jewelers will serve to illustrate all the rest;" and the same principle quite naturally places before the reader a large amount of information upon the particular subject which interests the author, while having an exasperating effect upon the lover of the fine old Oriental carpets, upon the manufacture of which the keen-sighted lover of precious stones could have brought a useful scrutiny.

In referring to the ornamentation of houses, Chardin mentions painting as the decoration most frequently used; sculpture was rarely employed, and then it mostly consisted of flowers and foliage roughly chiseled in the plater; the relief, which is low, remains white, while the groundwork is gray; they finally paint the relief work, touching it up with gold and blue, which gives to the ornament a beautiful effect. These moresque paintings on the buildings are very choice, and present an attractive appearance, the dryness of the air preserving the colors in all their original freshness and brilliancy. Chardin states that he has never seen the Persian colors excelled for clearness, brilliancy and depth, in which they approach nature. The moistness of European climates clouds the colors used, causing them to deteriorate and lose their freshness, in such a fashion that it may well be said that those who are not familiar with the Oriental coloring in its own home cannot form a proper impression of nature's colors in their most brilliant aspect.

Chardin speaks in glowing terms of the beautiful enameled porcelains manufactured in Persia, which, he asserts, excel those of China, ancient and modern. The clever workers in this artistic industry attribute the beauty and quality of the colors to the water, saying that there are some waters which dissolve the color and give it body; while others refuse to assimilate it properly, and hold it without being able to impart it.

In speaking of the subject of dyeing generally, Chardin remarks that the art was more advanced in Persia than in Europe, the colors having more depth and brilliancy, and also being faster; this, however, he attributes less to art than to the air and the climate generally, which, being dry and pure, enhances the brightness of the tints, while the dyes themselves, being natural to the country, are used in their freshness, and consequently with their full essential essences. These are points to bear in mind when considering the superiority of the art of carpet manufacture as practised in the countries of its origin; all the factors mentioned are of the first importance, and again bear witness to the immense influence nature has in propagating and fostering the arts.

In dealing with the manufactures of the country, the author speaks particularly of the cotton, goat's hair, camel's hair and wool industries, and makes special reference to the silk, which, being abundant in Persia, is largely used and forms one of the most important manufactures of the country. Many details are given as to the method of treating the silk. Chardin writes with the greatest appreciation of the beauty of the brocades, some of which, worked in gold, are the most beautiful and dearest in the world; in fact, the

reader is gratified with the fullest information as to the value and merits of the fabrics, with incidental information as to the wages paid to the workers. He also mentions the fact that even after twenty or thirty years the gold and silver thread used in the rich brocades do not tarnish; this again he attributes to the purity of the air and the excellence of the workmanshipk presumably including the preparation of the materials.

Criticizing the art of painting, Chardin speaks of the easy-going, idle ways of the Orientals, who have little desire for work, and only then for necessaries. Their finest paintings, as also sculpture, turnery and other arts, of which the beauty consists in faithfully following nature, only have value in the country of production and in nations equally affected by climatic conditions. They think that, such arts not having any direct bearing upon actual human needs, they do not merit special attention; in fact, they have no very great regard for the arts; as a result of which they are little cultivated, in spite of the fact that as a nation the Persians are intelligent, discerning, patient and frank, and, if liberally paid, succeed in what they undertake. Chardin remarks, further, that they do not show much energy in seeking out new inventions and discoveries, being content with what they possess of the necessities of life, buying from foreign countries instead of introducing the manufacture of new articles into their own.

In an earlier volume, in referring to the costumes of the Persians, Chardin deals with this characteristic of Eastern nations—their disinclination to give up their own habits and customs, and reluctance to introduce

innovations—which makes the study of ancient manners and customs so particularly interesting and valuable, especially from an artistic point of view, as the preservation of early introduction of foreign elements. Chardin's illustration of the tenacity with which the Persians adhere to old customs is important when we consider the probability of the art of carpet manufacture, in common with the kindred arts, having come down to us from the remotest times, without other changes than are natural to increased facilities of production, both as regards the appliances and as regards the personal influence of the rulers, who, deriving their income in some part from privileged manufactures, may be supposed to have a standard of perfection. Chardin writes: "The costumes of the Orientals are not subject to fashion; they are invariably made in the same style; and if the prudence of a nation is shown by this constancy, the Persians are worthy of all praise, for they not only adhere to the same style of dress, but even to shades of the same colors, and in the same materials. I have seen robes worn by Tamerlane, which are preserved in the treasury of Ispahan; they are made the same as those of the present day, without any difference." This period was close upon three hundred years, and, although trifling in comparison with the time which has elapsed since the first primitive efforts, is valuable as an indication of a consistency which is in favor of the antiquity of any article which, so to say, the Persians originally adopted, and this in any case can with certainty be claimed for the carpet.

"In Persia you shall finde carpets of course thrummed wooll, the best of the world, and excellently coloured:

those cities and townes you must repaire to, and you must use means to learne all the order of the dying of those thrummes, which are so died as neither raine, wine, nor yet vinegar can staine: and if you may attaine to that cunning, you shall not need to feare dying of cloth. For if the colour holde in yarne and thrumme, it will holde much better in cloth."—Richard Hackluit, 1579.

"I saw yesterday a piece of ancient Persian rug, time of Shah Abbas (our Elizabeth's time), that fairly threw me on my back: I had no idea that such wonders could be done in carpets."—William Morris, 1877.

"Who that has once seen them can ever forget the imperishable colors, mellowed but uneffaced by time, the exquisite designs, and the predominant grace, of the genuine old Persian carpet?"—Hon. George N. Curzon, M.P., 1892.

By a strange but quite natural coincidence, the Oriental carpet expert, Sir George Birdwood; the late Mr. Bernard Quaritch and Sir Edward Maunde Thompson, experts in palæography; and Mr. Colin Stalker, the writer of an article on the violin in *Chambers' Encyclopædia*, have all assigned the date 5000 B. C. as the period from which their respective subjects derive their origin. With some show of reason the carpet can be claimed as having been the first in the field, both from the fact of its being as much a necessity as a luxury, and also because of the variety of materials, provided by nature, from which it can be readily and economically made.

The importance attached to carpets may be indicated by quoting some of the prices which fine examples have realized in recent years:

CARPETS AND RUGS.

1888. Goupil sale, Paris:
Persian rug, size, 7 x 6..... £1,300
Persian rug, size, 7 x 6..... £800
Three small Persian rugs..... £1,500

1893. The Ardebil carpet, Persian, dated 1539; size, 34–6 x 17–6; 380 hand-tied knots to the square inch..... £2,500

This carpet, which was first exhibited in England by Messrs. Bincent Robinson & Co., Ltd., was purchased for the nation at the price named, the sum of £750 being contributed by A. W. Franks, C.B., E. Steinkoppf, William Morris and J. E. Taylor.

1903. Henry G. Marquand sale, New York:
Royal Persian rug of the fifteenth or early sixteenth century; size, 11–10 x 6–1½; 600 hand-tied knots to the square inch... £7,200
Persian carpet of middle sixteenth century Ispahan carpet; size, 22–8 x 9–5; 156 hand-tied knots to the square inch..... £3,000
Old rug of Middle Persia; silk; size, 6–11 x 4–10; 780 hand-tied knots to the square inch..... £3,000
Old carpet of Middle Persia; size, 9–9 x 8–5; 400 hand-tied knots to the square inch.. £2,820
Old Persian prayer rug; size, 5–5 x 3–8; 468 hand-tied knots to the square inch... £1,400
Antique Persian prayer rug; size, 5–6 x 4–3; 323 hand-tied knots to the square inch... £820
Antique rug of Western Persia; size, 8–1 x 6–5; 168 hand-tied knots to the square inch.... £800

The *Evening Standard and St. James' Gazette* of December 30, 1905, said: "Mr. Yerkes has bequeathed his mansion in Fifth Avenue, with its splendid art

galleries, to New York City. His bequest includes twenty-three rugs, said to be the finest and most costly in the world. Mr. Yerkes had the designs of these carpets painted in the original colors, and had ten volumes containing them printed. Nine of these he presented to the most famous museums of the world. Among the carpets is a 'Holy Carpet,' for which he paid $60,000 (£12,000). From this it appears that Mr. C. T. Yerkes could claim to have paid the highest price ever given for an Oriental carpet. Although if the Ardebil carpet were offered for sale today, probably a dozen millionaire collectors would be only too happy to give at least £20,000 for the pleasure of owning such a unique specimen of Eastern art.

"The Ardebil carpet, made to screen the interior arch of the mausoleum, leading to the tomb of Sheikh Sefi, who died on Tuesday, September 12, 1384, and was buried at Ardebil.

"The Maksoud of Kashan, most capable and promising young weaver in the royal carpet factories, is placed at the permanent service of the priests or guardians of the Holy Mosque in weaving the carpet.

"In addition to its superlative merits of design, coloring and texture, this carpet is of the first importance amongst its compeers, owing to the presence of a date giving it a certificate of birth that cannot be disputed, while the place of its origin and manufacture provides a pedigree entitling it to rank high as a 'Holy Carpet,' screening the interior arch of the mausoleum leading to the tombs of Sheikh Sefi and Shah Ismail I, the founder of the Sophi dynasty, who died on Monday, May 9, 1524, and was also buried at Ardebil, within the 'Holy and spirit-illumined Mausoleum of the Sophis.' "

To speak for a moment of the actual design of the Ardebil carpet. It has all the qualities of the detached panel formation, and of the geometrical arrangement which gives the smooth, level effect which is the most charming feature of Oriental design. Although the carpet consists of only the one section—or of the whole carpet divided equally, vertically and horizontally, and turned over from the center to form its right-angled shape—the design is varied, in small points of detail, and the coloring also changes, with the result that any sense of repetition is removed, and, except on examination, it does not occur to one that there is anything conventional in the treatment.

The sections of the center panel, placed in the four corners of the field of the carpet, very happily soften off the squareness of the general lines; while the free scroll and stem treatment, with bud and flower forms, hold the whole design together, leaving no space in which too much plain color would have created a vacuum, which the Oriental artist abhors before everything.

A very marked feature in the carpet as a whole, and one which will only perhaps strike the observer in the original carpet, or a large reproduction, is the frequent use of the horseshoe and cloud forms, in combination and separately. In the center medallion, the forms, in combination and separately. In the center medallion, the large closed curve of the horseshoe is turned north, south, east and west, and if the trailing ends were connected, a very pretty cross would result. The arms of the shoe in these four forms meet together before the cloud forms spread out in usual shape, and at first I was puzzled with the twisted figure which

seems intended to hold the arms together. The thought occurred to me that it might be meant for something in connection with a horse, which naturally suggested a curb or snaffle. On referring to M. Horace Hayes' "Riding and Hunting," I found in Fig. 43 a "double-mouthed snaffle," which was of sufficient resemblance to the carpet form to be at least interesting, while the connection between a horseshoe and the snaffle suggests probability.

Facing inwards, and almost touching the small center of the medallion, are four full-spread horseshoe forms, while eight serpent-like smaller forms, half cloud, half horseshoe, geometrically arranged, are included in the general design of this particular character, which is held together by formally arranged stem and flower forms, which lie under the horseshoe and cloud forms, and an open arabesque pattern of flat colored treatment.

The large, almost "lamp-like" pendants, attached to each of the sixteen points of the center medallion, are alternately filled with closed and open horseshoe and cloud forms, and the same design and arrangement is observed in the corner sections already referred to.

This special feature of the carpet is, so to say, the leitmotive of the design, and must have some special significance, which I hint at towards the end of this description. However fanciful the idea may seem, it is the study of these apparently small points which may in the future throw light upon period of design which will make final classification easier and more trustworthy, while it may be remarked that the Eastern temperament is such that the freaks of any particular monarch, artist or weaver can hardly be taken as a

safe guide on general lines; in fact, the whole subject is full of pitfalls for the most wary. It may be remarked here that Alexander the Great idolized his horse Bucephalus, and when it died buried it with almost royal honors, founding the city Bucephalia in remembrance. In connection with the conquest of Persia and India, this fact is not likely to have been forgotten.

It remains to mention the border, which, with exquisite appropriateness, takes up the formality of the design as a whole, while affording the perfect contrast of effect so essential to a picture, of whatever subject it may be. The alternate panels and roundels forming the main band of the border are filled, as regards the long panels, with the characteristic horseshoe and cloud forms, each of which long panels contains four of these features, turned over geometrically, and held together with conventional stem and floral work. The roundels are filled with a geometrically arranged star trellis, again affording sufficient and pleasing divisions to the more important panels. The outer band of the border, of medium width, consists of a continuous arabesque of interlaced stems, flatly treated as regards both design and color, but bearing within them delicately drawn stem, leaf and flower forms in contrasting colors.

A medium-width band of red, filled with a free conventional floral scroll, divides the border from the field or body of the carpet, while next to this, and (although of greater width) corresponding with the outer band, comes a broad band of cream, these two bands enclosing the main band with its panel formation. This broad serpent fashion, right around the carpet, the round curve of the shoe alternately pointing inwards

and outwards. Within each horseshoe is a conventional flower rosette, in delicate pink and yellow, with an outline of yellow; these dark figures alternate with the pink figures above referred to, and rest between the curling ends of the cloud forms attached to each arm of the horseshoes.

The hanging lamps are such prominent features in the carpet that special reference seems necessary. They, of course, respectively symbolize the two saints reposing in the tombs within the Mosque. It will be noticed that the one lamp is larger than the other, and moreover occupies the upper portion of the carpet, the end pointing towards the inscription. One would naturally suppose that the lamp first woven in the carpet would stand for Sheikh Sefi, while the larger and more important one would represent the majesty of the founder of the Sophi dynasty, Shah Ismail I. Is it not, however, also possible that Maksoud, as a delicate compliment to the powers that be, purposely made this lamp of a superior form, lavishing his best work upon it, perhaps even at that time with some foreknowledge of the honor which was eventually done him?

The very labish use of the horseshoe and cloud forms I think, clearly points to the carpet having been made by special command of Shah Ismail I, and completed at his death by Shah Thamasp I, who would naturally appreciate the insignia of royalty which such forms might be said to have. The weaver Maksoud of Kashan, as the only man capable of bringing the carpet to a uniform completion, would naturally be an important person, in the eyes even of the monarch of all Persia, and it is, I hold, well within the bounds of

credibility that his great services were rewarded in a fashion unique in the annals of carpet-weaving, and that by grace of Shah Thamasp, sovereign of all Persia, the following inscription is today a conspicuous feature of the Holy Carpet of Ardebil, which formerly screened the tombs of the saint and ascetic Sheikh Sefi, and the great ruler and founder of the Sophi dynasty, Shah Ismail I. Translated, it reads:

"I have no refuge in the world other than thy threshold, my head has no protection other than this porchway,

"Maksoud of Kashan,
In the year A. H. 942."

Royal Carpet. Manufactured in the royal palaces, and probably in many cases under the eye of the sovereign, it is known that carpets of a superior class were sent as presents from Persia to all parts of the world, where personal friendship or political exigency made the gift appropriate or politic. A very fine example of this class of carpet is illustrated in color and described in the fine Subscribers' Edition of the Henry G. Marquand Catalogue No. 1305, and has already been referred to as having been sold for the enormous sum of £7,200. The carpet was a gift from the Shah of Persia to the Sultan of Turkey, and its history is well authenticated.

The prime features of the carpet are the center medallion on a red ground, and spade-like figures top and bottom, elaborately damasked and arabesqued; these three figures, connected together by a conventional ornamental floral figure, lie upon a dark green ground, which is covered with a closely-worked leaf

and flower design, upon which numerous and varied animal figures disport.

The border of this long and narrow carpet has two upper and lower panels, and four of a similar design on each side, or twelve in all, with inscriptions in silver upon a red ground, which ground, like the main center panel, appears to be damasked with a lighter tone of the same color. These panels are divided from one another by medallion forms, which are in connection, each corner of the carpet being occupied by one of them. This band of panel and medallion forms lies upon a rich yellow ground, divided from the field of the carpet by a narrow crimson band, which is of the same color and character as a broader band forming the outer edge of the carpet.

The carpet is described as of the fifteenth or earlier sixteenth century, and, as compared with the Ardebil carpet, this dating seems in accordance with the more primitive nature of the design. Both carpets are of the finest make of woolen, and as "Mosque" and "Royal" carpets are thoroughly typical of their respective classes.

Palace Carpet. The famous "Hunting Carpet," which was the *piece de resistance* of the Vienna Carpet Exhibition of 1891, is described as a palace carpet, both on account of its having probably been manufactured upon one of the large looms within the palace precincts, and also because, from its very special character, it was intended either for the adornment of one of the Persian palaces or perhaps as a present to some friendly sovereign.

No less than five monochrome plates and one full-plate colored section, and a half-plate, also colored,

are devoted to this carpet in *Oriental Carpets*, issued from the Imperial Press, Vienna, in ten parts, from 1892 to 1896. Dr. Alois Riegl has fully described this carpet in his "Analysis" to the work above mentioned, and the carpet is of such an elaborate nature in all its details that any one interested or curious in the matter must not only carefully read his description, but also carefully study the plates, no one of which gives the carpet as a whole, although its size, 22–4 x 10–6, does not approach that of the Ardebil carpet.

A rich medallion occupies the center of the carpet, softened off towards the top and bottom by first an oblong broken panel, and then by an upright spade figure, connected with the main medallion; the carpet being narrow, only the small spade figure projects from the left- and right-hand points of the medallion, the said spade figures acting as a kind of division between the upper and lower halves of the full field of the carpet. Sections of the center medallion occupy each corner of the field of the carpet.

Dragon and griffin figures fill the sections of the medallion in the corners, and the whole of the field of the carpet outside these corners, and the center medallion itself is a perfect "riot" of Persian princes apparently, hunting deer, their horses fully caparisoned and they themselves provided with swords, spears and bows and arrows. The life and movement throughout the carpet is wonderful, when the nature of the fabric is considered; and in addition to the numerous human and animal figures displayed, a rich running stem, leaf and floral effect binds the whole design together and gives sufficient relief to the figures of the huntsmen and their horses, which are clearly defined in flat color treatment.

A broad cream band of color divides the border from the field of the carpet, and the conventionally arranged figures occupying this band illustrate the boldness with which the Oriental varies his forms without conveying any sense of the ludicrous. Every alternate figure in this band has within the center of the floral rosette a "cat" or tiger's head, quite natural in appearance, even in the monochrome reproduction.

The broad main band of the border, of a rich red ground, evidently represents an Oriental Royal Feast, the principal personages being seated and other figures of importance being apparently in attendance; both classes of figures are provided with wings, and alternate one with another throughout the design; a seated figure occupies each corner of this main border band and appropriately gives this finish to the general effect. A continuous stem and leaf scroll design gives a rich groundwork to the plan, and the frequent insertion of conventional floral and geometrical figures give sufficient importance to this feature of the design; cockatoos and birds of paradise are freely inserted, and cloud forms of curious and fantastic shape seem to fill in all the spare spaces.

The outer band of the border, which is a little wider than the band next to the field of the carpet, is upon a bronze green ground as far as can be judged from the colored reproduction; the design consists of an outline in silver of spade shape, which encloses a flatly-colored leaf form of simple design; this form is placed at regular intervals, with about its width apart, the space so left being occupied by a floral figure, with this time a human head in the center. A formally arranged leaf, stem and ornamental trellis fills this portion of the

border, occupying the spaces between the main figures just mentioned.

Dr. Alois Riegl speaks of this carpet as a splendid example of Persian courtly art of the sixteenth century. The Hunting Scene portrayed probably represents one of the magnificent entertainments given to court visitors of the magnificent highest rank, and it is not improbable that the carpet was designed as a present to the most important prince or potentate in whose honor the sport was arranged. It is further extremely probable that some attempt at least would be made to distinguish the leading figures, and any written description made at the time might well lead to identifications which would be of the greatest interest historically, and as regards the carpet itself and carpet-weaving generally.

It remains to say that the carpet is of silk, with gold and silver thread sparsely used; and that its safety and preservation is fortunately in the hands of the Emperor of Austria, under whose auspices it formed a prominent feature of the splendid exhibition of carpets held in his capital in the year 1891.

Sixteenth Century Carpet. As a typical example of this period, before the full influence of Shah Abbas could be exercised, or even before he came to the throne, I have selected an example from the Marquand collection, which, measuring 16–12 x 7–1, and with 195 hand-tied knots to the square inch, was No. 1310 in the New York sale of January, 1903, and realized the large sum of £3,000. The general character and formation of the design is sufficiently near to the example illustrated in this book to make a detailed description unnecessary; but it may be specially noted that,

whereas the latter is without any suggestion of the well-known horseshoe and cloud forms, the Marquand example has two of these forms complete, the rounded head of the horseshoes pointing towards the top and bottom of the carpet. The whole design of this Marquand carpet is more advanced in style than the carpet to which it is compared; but, as far as can be judged from the colored plate, the former has the rich grass-green ground in the border, and the blood-red of the field, touched with magenta, which was a feature in the original sixteenth-century example from which the Jacquard reproduction was faithfully copied.

A passage in Chardin's "Persia," describing an execution in the reign of Shah Abbas II, after mentioning that the sovereign went to his Hall of Audience clad entirely in scarlet, as customary when a notability was to die, proceeds as follows: "Addressing himself to Janikan, His Majesty said to him, 'Traitor, rebel, by what authority did you slay my Vizier?' He wished to reply, but the king did not give him the opportunity. Rising and saying in a loud voice, 'Strike!' he retired into a room which was only separated from the main chamber by a glass screen. The guards, posted close by, immediately threw themselves upon the victim and his companions, and with their axes hewed them to pieces upon the beautiful carpets of silk and gold thread with which the hall was covered. This was done before the eyes of the king and all his court."

These executions were by no means of infrequent occurrence, and it came to my mind that the sight of the green grass, spattered with blood, might in earlier times have suggested an effect of color which is undoubtedly as good as the combinations of the two which is

undoubtedly perhaps most striking colors in nature might be expected to be. A further thought, even more hideous in its suggestion to Western minds, is that with these scenes of blood, which the perusal of Chardin's volumes almost makes one at last regard as a commonplace, the blood-red color of the main portion of the carpets would, after such events as that recorded, be less repugnant, until they could be removed and cleaned, than if the colors were of a character to betray results which the guilty consciences of some of the beholders might regard as too significant to make them quite comfortable, while the rigid Eastern etiquette demanded their continued attendance upon the person of the monarch whom they served.

Fantastic as this suggestion of the origin and continued use of green border and red center may be, the combination of colors is striking in the extreme, and probably readers in future will realize, when admiring the effect, that the most innocent examples of Oriental art may have a symbolism which would never enter the mind unless put there by those more closely in touch with the curious mental perversions which draw a distinct line between the East and the West.

Shah Abbas Carpet. The very superb carpet illustrated in full page in the *Vienna Oriental Carpets*, Plate XLI, first in monochrome and then in full color effect, with the gold and silver threads in their natural effect, must of a surety be one of the examples of the golden period of Shah Abbas, which, to use Mr. Morris' words, "fairly threw me on my back." The main band of the border is of the richest tint of green, and the center of the typical sixteenth-century red, but apparently of a deeper tint than is

generally associated with the average examples of the class. The design of both the field of the carpet and the border is rich and varied in the extreme; it would not be possible to have greater variety of form and treatment without overcrowding, at the same time the most critical eye would find it difficult or impossible to say what could be omitted with advantage. This is the test of perfection: what could be added to perfect, what could be taken away to improve; if the answer is Nothing! one of the wonders of the world has been created by human hands, and this can be said of the Shah Abbas carpet under consideration.

The whole style and character of this example shows an enormous advance over the Marquand carpet; but in the same way as this latter carpet is on general lines inspired by the earlier example reproduced in this volume, so the carpet owned by Count Arthur Enzenberg has a suggestion of the same formation. Still, while the two former examples turn over both ways from the center and have thus some of the formality of the geometrical formation, the Enzenberg carpet very cleverly avoids this precision of effect by placing the center of this repeating formation lower down, and so deceives the eye into accepting the design as all over, although, being turned over right and left from a line drawn through the center of the carpet lengthways, a very pleasing uniformity of arrangement is observable, which is one of the imposing and effective features of the whole design, and departure from which in any respect would be fatal to the *tout ensemble*.

The horseshoe and cloud forms and the detached cloud forms are a marked feature in this carpet, and in this respect again probably show the personal predi-

lection of the warrior statesman, Shah Abbas. The palmette forms, not too pointed, be it observed, are a prominent feature in both the field of the carpet and the border; in the former they are lavishly worked in gold and silver thread, in some cases a very rich effect being obtained by a colored center floral rosette lying upon a plain light-red ground, being surrounded first by a broad row of connected leaves in silver thread and an outer row of smaller leaves worked in gold thread. In some of these rich palmette figures the foliated leaf form next to the stem supporting it is in silver thread, while the palmette itself is in a full colored effect; or this arrangement is varied by the outer leaves being in gold.

A continuous scroll stem-work, with small floral rosette forms in color and silver thread, and similar forms in color only, fill up the whole field of the carpet in symmetrically arranged convolutions; and at set intervals, and in more or less geometrical form, are to be seen the long-tailed wild pheasants, sometimes with silver bodies and gay-colored plumage, or richly colored without the metal thread.

The border is more conventional in style than the field; and palmette forms, with the foliated leaf next the supporting stem, and gold-worked outer leaves, pointing alternately inwards and outwards, are divided from one another by smaller floral rosettes, with a colored center, and silver outer leaves, lightly outlined with red.

Small bird figures are placed at regular intervals, and the whole design is held together by a formal stem, flower and leaf scroll-work. The outer narrow border forming the edge of the carpet is upon a red

ground, lightly damasked with a free flower and stem treatment; the narrow inner border, dividing the field from the main border, is very happily formal in style, consisting of an elongated panel, rounded at the ends, and colored upon a red ground, divided by a roundel form, in apparently the same shade of green as the main border band.

All this detail of design and color is within a space measuring 11.4½ x 5.11¾—truly a miracle of artistic inventiveness and a triumph of dexterous weaving. Dr. Alois Riegl, in his "Analysis," speaks of this carpet as being made of worsted yarn, with gold and silver thread wound upon silk, and as belonging "to the valuable group of the older Persian carpets, whose most splendid example is to be found in the hunting carpet in the possession of the Emperor of Austria." He adds, "Unfortunately, the brilliancy of the metal thread is here somewhat tarnished, the natural consequence of having served for centuries as a floor covering.

Chardin writes in his third chapter, under the heading "Du Terroir:" "One must say of the land of Persia what has already been said of the climate. The kingdom from its magnitude being a little world in itself, one part burnt up by the rays of the sun and the other frozen by the intense cold, it is not surprising that both extremes are to be found in the same country. Persia is a barren land, only a tenth part being cultivated. It has already been remarked that Persia is the most mountainous country in the world, and not only so, but the mountains themselves are the wildest and most sterile, being little more than bare rocks, without either trees or herbage. But in the valleys between the mountains, and in the enclosed plains,

the soil is more or less fertile and agreeable, according to the situation and the climate. The ground is sandy and stony in places; and elsewhere clayey and heavy, or as hard as stone. But whether it is the one or the other, it is so dry that, if not irrigated, it produces nothing, not even grass. It is not that rain is wanting, but there is not enough of it. It rains almost continuously in summer, and in the winter the sun is so strong and so scorching, for the five or six hours while it is highest on the horizon, that it is necessary to keep the earth continually watered; while one can say that if this is done, it is abundantly productive. Thus it is the scarcity of water which makes the land so unfruitful, while it is only fair to say that it is also on account of the smallness of the population, for the country only has the twentieth part of what it could readily support. Surprise is felt in remembering the impressions given of Persia by the ancient authors, especially Arrian and Quintus Curtius, to read whom, one might imagine from their accounts of the luxury, the sensuousness, and the wealth of Persia, that the country was made of gold, and the commodities of life to be found in abundance, and at the lowest possible price; but the reverse is the prosperous as the ancient authors have reported, as even the Holy Scriptures confirm the fact. How are these contradictory assertions to be reconciled? I think I can do so without difficulty, in relating the two causes which I discovered for so strange a change. The first arises from the differences in religion; and the second from the same cause affecting the government. The religion of the ancient Persians, who were fire-worshipers, required them to cultivate the soil; for, according to their pre-

cepts, it was a pious and meritorious action to plant a tree, to clear the land, and to make something grow where it never grew before. On the other hand, Mahometan philosophy taught those who practised it to enjoy the good things of this world while it was possible, without any regard to the broad road over which all would one day pass. The government of the ancient Persians also was more just and equitable. The rights of property and other possessions were regarded as sacred; but at the present day the government is despotic and arbitrary.

"What, however, convinces me that what I have read of the Persia of ancient times is true, and that it was then incomparably more populous and prosperous than it is at present, is what we have seen to happen during the six-and-twenty years commencing from the close of the reign of Shah Abbas the Great.

"Shah Abbas was a just king, whose efforts tended solely towards making his kingdom flourishing and his people happy. He found his empire devastated and in the hands of usurpers, and for the most part poverty-stricken and in confusion; but it would hardly be believed what his good government effected on all sides. For proof of what I say, he brought into his capital a colony of Christians, an energetic and industrious people, who had nothing in the world when they arrived, but who, after thirty years, became so rich and powerful that there were more than sixty merchants who averaged each from a hundred thousand to two millions of ecus in merchandise and money. As soon as this great and good king ceased to live, Persia ceased to prosper.

"During the two following reigns (Sefi I and Abbas II)

the people began to pass into India; and in the reign of Soliman II, who succeeded to the throne in 1666, the richness and prosperity of the country diminished to a great degree. I first came to Persia in 1665, in the time of Abbas II, and I visited it for the last time in 1677, when his son Soliman II reigned. The wealth of the country appeared to me to have been reduced by half during these twelve years. Even the coinage was affected. Money was scarce and silver hardly to be seen. The beggars importuned those better off on all sides, in order to make a living. The inhabitants, to secure themselves from the oppression of the grandees, became excessively tricky and deceitful, and sharp practices in business were universally practised.

"There are only too many examples all over the world of the fact that the prosperity of a country, and the fertility of the soil, depend upon a good and just government and a strict observance of the laws. If Persia were inhabited by the Turks, who are even more indolent and careless about the demands of life than they be worse off still. On the other hand if Persia were in the hands of the Christians, or even of the so-called 'fire-worshipers,' one would soon see again the return of her ancient splendor."

Mr. S. Humphries says: "From the earliest time it is not unreasonable to suppose that special sizes and shapes in carpeting have been made, as well as special designs and colorings. Some ten or twelve years ago I saw in one of the leading London carpet houses a very curious runner, which, instead of being one comprehensive design (whether pine, panel or connected or detached conventional figures), con-

sisted of five prayer rugs with the conventional arch, all comprised in one piece, with the points of the arches lying in one direction. The only apparent explanation of this freak is that the happy father of a united family, desiring the morning and evening prayers to be observed at one time, and with the due formality attached to each one possessing a separate prayer rug, with its separate mosque arch, had this prayer-runner specially made to his own instructions; and it remains today as an example of pitfalls of the sort which are laid for the expert and connoisseur who derive their data from solitary specimens instead of expanding their outlook."

As to the distinctions in size between carpets, runners and rugs, the division is arbitrary. A large carpet is always a carpet; a long rug I have classed as a runner; a small rug might be called a mat or, as Sir Richard Burton described it, a "foot-carpet." Generally speaking, Oriental carpets are not large, unless made for a particular modation was not such as to admit of large carpets.

In his "Monograph on Oriental Carpets," in the *Vienna Carpet Book*, Sir C. Purdon Clarke writes of "the large carpet in the hall of the Chehel Sutoon (Ispahan), said to be the largest ever woven and measuring 60 by 30 feet." Mr. Vincent J. Robinson, in his contribution to the same grand *Carpet Book*, under the title "Indian Carpets," writes: "In 1882 Mr. Purdon Clarke visited the factory of Masulipatum, and at the palace of the Nawab saw a remarkable suite of large carpets, each fitting one of the reception rooms. On expressing admiration for their size and beauty, and inquiring as to their place of manufacture

he was informed by the Nawab that they were all made in the palace, in his father's time, about sixty years before, adding the explanation that no weavers' houses were large enough for the looms, nor were any weavers rich enough to make such carpets for chance sale."

Here are two sufficient reasons for the smallness of the average Oriental carpet—the size of the houses in which they were woven, and the fact that the smaller size meant a quicker turning over of the weaver's small capital, for it may be assumed that privately woven, as most of them doubtless were before the trade was organized upon the European system, a very small carpet would naturally tax the resources of the weaver.

Apart from the limitations of design and coloring caused by the size, there are no distinguishing features in the average carpet, runner and rug, which is quite distinctive in style and has inner meanings which are worthy of notice. There are the inscription prayer rug, the prayer rug with the open arch, and the variety of the same rug which has the representation of a lamp hanging from the crown of the arch. The arch is sometimes partly filled with a hanging band of small figures joined together; indeed, the variety is infinite. Some of the larger prayer rugs, of more advanced design, have a representation of the supporting pillars of the arch, the older ones having a single detached pillar, the hanging lamp in both cases being a feature.

Persians, from the crown to the peasant, sit upon rugs when eating, with cushions placed behind them. It is only the lowest beggar who has no rug.

The floor, which is of hard-beaten ground, first is

covered with a matting of split reeds or rush washes, and they lay over this so many small rugs that the matting cannot be seen; with their taste in design and color they produce beautiful effects, as the Persians prefer several small rugs to one large rug. In the house beautiful rugs impart richness and represent refinement. Their colors are blended in such harmony as to please the eye and satisfy the mind.

In *Chambers' Encyclopædia*, the article on "Wool" opens as follows: "The soft, hairy covering of sheep and some other animals (as goats and alpacas), has from the earliest historic times been used in the construction of yarns or threads, which by the process of weaving—interlacing two series of yarns crossing each other at right angles—have been converted into textiles possessing clothing properties. With the progress of civilization and the development of the beaux-arts, wool became the staple material of many of the costly and elaborately-ornamented textures produced conjointly by the weaver and the embroiderer for embellishing the temples of the gods and the palaces of royalty." No better introduction could be conceived to the two volumes of about 320 pages each which Mr. Howard Priestman has written on the "Principles of Worsted Spinning and the Principles of Woolen Spinning," from which I will quote as briefly as possible.

In the last-named work, published in 1908, Mr. Priestman says:

"Those writers who contend that the spinning of long wool was antecedent to the art of making short wool-carded yarn, point also to the fact that all wild sheep are long-wooled or long-haired animals, all of

them having a shorter wool or fur growing amongst the roots of the longer fibers. This is still the case in the vicuna and the cashmir goat, and it is well known that the fine wools from these animals are the softest and most beautiful wools known to commerce. All sheep whose wool is useful for the textile arts are supposed to be the results of artificial breeding. Whenever flocks are mentioned in ancient history, it is in relation to centers of civilization. In the Bible we have a curious confirmation of the fact that the art of breeding to obtain variations in the fleece was known at a very early date. This occurs in Jacob's dealings with his father-in-law. The passage not only tells us that he altered the color of the wool of the flock to suit his own ends, but that he refused to impart his knowledge to the man to whom the flock originally belonged. There is another reference in the Book of Ezekiel to the white wool which was brought from Damascus and sold in Tyre, previous to being dyed by thePhœnicians, who were the most celebrated dyers of antiquity. Tyrian purple was widely celebrated, and as any colored fibers in the wool would greatly detract from the brilliance of the resulting fabric, we may be sure that pure white wool was not only a commodity of great value, but that clever flock-masters were even then well aware how to keep their wool free from the black fibers that occur in the wool of most wild sheep.

"Dyeing is an art in itself, and sufficient will be said throughout the volume to give what information is necessary in dealing with a subject in which artistic considerations are the main feature. The ancient method of boiling the yarn in copper pans or kettles

until it has absorbed the requisite amount of coloring matter, is more or less practised to the present day in the carpet centers of all countries. The old process of dyeing by hand, or without the use of any kind of machine-vat, has been practised for considerably over a century in the carpet factory in connection with which the information contained in this volume is derived. The process is simple and interesting. The strongly made wooden vats—made to contain a pack of yarn (240 lbs.), half a pack (120 lbs.), and a quarter pack (60 lbs.)—being filled with pure water from an artesian well, are brought to boiling point by means of steam; the dye materials are placed in the vats; and the skeins of yarn hanging from wooden poles resting on the side edges of the vats are turned over by hand, each of the thirty to thirty-five poles with their weight of yarn being so treated until the dye matter has been sufficiently absorbed, whereupon, and also to enable the head dyer to make his tests, the poles of yarn are raised from the boiling vats, and the liquid is allowed to drip into the vats below, the poles resting upon projecting wooden arms immediately above the vats.

"The hand-dyeing process is costly, long and laborious; but the fact of the material being under the eyes of the two men at each vat engaged in handling the yarn, and of the head dyer and his assistants, gives advantage of constant supervision, and a correspondingly perfect result."

It only remains to say that dark colors are suited to the darker woolen or worsted yarns; and that for the more delicate shades the finest grades of white wool are required, which has bearing upon Mr. Priestman's remarks as to the avoidance of "black fibers"

in the wool if an even and "all-over" shade of color is to be obtained in the woven fabric, whether loop or cut pile.

The mere question of producing the dyed color is not the only consideration in the finished process. Before the colored yarns are ready for the weaving loom, it may be mentioned, the question of drying the yarn after dyeing is a matter requiring expert judgment. The wet yarn, having first been rinsed out in a hydro-extractor, revolving at great speed, is finally dried, either by means of exposure to the open air in a drying-loft, in which the atmosphere is tempered by means of venetian shutters enclosing the loft, or in closed drying and when "time is the essence of the contract," by means of a drying-machine to the other, upon flat metal-barred open chains, which are continuous, and revolve round wheels, transferring the colored way as biscuits and other articles of food are baked, as to which my only knowledge is derived from seeing the method employed at the dyers' shops. The symbolic character of each color is: Black represents sorrow, error; blue represents air, truth; green represents initiation into knowledge of the Most High, Most Sacred, Holy; indigo, sorrow; purple, water; red, zeal, virtue, sincerity; rose, divine wisdom; scarlet, fire; white, a holy life, purity; yellow, royality. Processes by which various colors are produced. The law of Persia prohibits the use of chemical mordants. If a dyer is convicted of using aniline preparations he should have his right hand cut off by the way of punishment. In spite of this, unnatural colors are appearing in plenty in rug consignments, and passed

in America as vegetable. The vegetable colors are produced from the following materials: The reds are obtained from madder; the root of *rubia tinctorum*, ground and boiled, is a basis for a multitude of the reds of the Eastern carpets. The red most common in Persian fabrics is made by combining alum water, grape-juice and a decoction of madder, and drying the yarn in a particularly moderate sun. Many degrees of redness from pale pink to intense and glowing scarlet can be made from madder alone, by different treatments, and in combination with other materials it plays a part in half the hums which appear in Eastern carpets. One of the oldest of Persian dyes is sheep's blood, from which, by secret method, a rich and enduring vermilion is obtained. Another material for deep red is kermes, a variety of coccus insect found upon oak trees; the normal color produced from it is a rich carmine. It is one of the

[1] "Aniline blue first appeared in 1860. Less than a year afterward it took ten manufactories in Germany, England, Italy and Switzerland, to produce the material.

"Whilst the manufacture of aniline colors thus became European, their consumption spread still farther, and now could be observed this unique fact in the history of commerce: the West supplied the East with coloring matter, sending its artificial dyes to the confines of the globe, to China, to Japan, to America and the Indies,—to those favored climes which up to the present time had supplied the manufactories of Europe with tinctorial products. This was a veritable revolution. Chemistry, victorious, dispossessed the sun of a monopoly which it had always enjoyed. * * *

"This reduction in the price of aniline colors is such that all manufacturers who use coloring matters have found it worth while to replace their former tinctorial products by these artificial colors. Besides this, the employment of these products has greatly simplified the formerly very complicated and costly operations and processes of dyeing, so that an apprentice can obtain as good shades as a skilled workman; this facility of application has certainly not less contributed to the success of coal tar coloring matter, than the richness and variety of the shades. * * *

"Everything, therefore, leads one to imagine that ultimately the natural will yield entirely to the artificial coloring matters. This revolution, the influence of which will be most important, since it will liberate for the production of food many hands now employed in industrial operations, would already have taken place if the artificial colors hitherto discovered were as solid as their rivals."—*Reiman's "Handbook of Anilines."*

oldest of Oriental dyes, but in some parts it has been supplanted, in a measure, by the Mexican cochineal, which after the Conquest of Mexico and the importation of its product into Spain and thence into Orient, took its place as an Eastern dye. This is used for the most flaming reds, as well as in combination with other materials to give quality to tamer shades. It is a more brilliant color and is not to be confounded with the insect dye. In recent years, many reds have had for basis the dye-woods such as Campeachy wood, Brazil wood, and C. which have been engrafted upon the Oriental system. Rich pink shades are often had from the rochella or orchil, a lichen which grows on the rocks around the seas. Singular reds are also obtained from onion skins, ivy berries, beets and a multitude of other plants most of them.

The most of the blues have for a basis indigo, which for the many shades used is compounded with almost every other dyeing material. In Persian dyeing with indigo is accounted as high an art as is the science of reds in Turkey and Bokhara. The principal yellows are obtained from Persian berries, which although they are indigenous to Asia Minor, attain a greater size and a more pronounced yellow color in Persia; from turmeric, the extract of the East Indian root curcuma, and from saffron and sumac roots.

The turmeric yellow is not of itself a thoroughly fast color, but imparts a life to other shades when used in combination. It serves as a mordant for certain dyes, owing to its instant change to brown when brought into contact with any alkaline. Some yellow shades are produced also by combination of the wood dyes and saffron roots and flowers and a variety of ochre plant.

Indigo, in combination with the yellows, furnishes most of the greens used by the dyers, with the buckthorn, or rhamnus, it produces the Chinese green, and with turmeric and the Persian berries, a wide range of intermediate greens, both bright and dull.

The deepest shades of brown are obtained by dyeing with madder over indigo, the deep Persian blue is secured from applying indigo over pure madder. Wood brown and camel's hair brown result from the use of madder with the yellows. In Anatolia this has been accomplished lately by use of the orange aniline colors. Gallnuts also enter largely into the making of the browns.

The densest blacks are made chiefly from iron filings, with vinegar and rind of pomegranate and sometimes with the addition of Campeachy wood. Gray shades are secured by the use of gallnuts.

The description of purples is one of the richest in the whole realm of Persian dyes, the different red ingredients mentioned above are used in combination with indigo, and the dye woods and the rochella tinctures play a large part. The thoroughness with which the Persian dyers have convassed the whole field of substances to discover a new material for establishing or modifying colors is shown in the combination for a popular shade of violet. It starts with a mixture of milk and water, in exact proportions, then madder is added—certain dilution and lastly the whole is converted by sour grape juice. A great many shades of purple heliotrope, lavender and the like are secured from the bodies of marine insects and mollusks.

This outline will serve to indicate the honesty which dominates the Persian coloring. It can only suggest

the great variety of materials employed and the consummate skill required in the blending. Vine leaves, mulberry leaves, myrobalans, laurel and angelica berries, artichokes, thistles, copers, ivy and myrtle—all things that grow within the ken of the dyer—have been tried to their utmost as possible color-makers and color-changers; many of the growths are cultivated by the dyers upon their small acreage, in the intervals of their momentous labor in the shops. The loom has the same essential principles that is used in the weaving of coarse cloth and canvas, the method, too, is the same in its rudiments, with the addition that instead of throwing the weft across the warp compactly, to make a thin, firm web, the knot upon the warp is employed to form a surface, and the weft becomes merely a binder, holding each row of knots close-pressed to its neighbor. Most of the looms are plain, stationary oblong frames, consist of two upright beams of wood, heavy or beams of wood light according to the weight of the fabric to be woven. They are fixed parallel to each other, and the distance between them limits the width of the rug, this framework supports two horizontal rollers, the warp threads being wound around the upper, while the ends are fastened to the lower; this forms the basis of the fabric, at this the weaving is begun.

A brief description of the finger-rug loom, as being the legitimate descendant of the earliest form of Oriental loom, may be given here. It is modernized by the use of iron-toothed wheels for the warp chains, and a heavy swinging lathe or "batten" with a metal sley to beat up the work (instead of the Oriental heavy loom) of these features would leave little room for doubt

as to the capacity of primitive man eventually to arrive at this form of carpet loom, after repeated failures, which would on each occasion lead to the working out of problems the solution of which in precisely the same way is being repeated every day. The fabric produced by the finger-rug loom is heavy and coarse, but of extreme durability. After starting the work with a comparatively fine webbing, or "drop-lea," in which a thin weft is used in the shuttle, the warp threads supporting the pile tufts are raised, the thick dyed worsted or woolen weft forming the surface or pile is inserted from right to left under the warp threads, and lifted up between each two warp threads by the first finger of the left hand, the height of the pile being regulated by the finger, which gives the name of this particular process of weaving. On the completion of each row of pile tufts (or "takes," as the weaving expression is), bind is given by passing a coarse, heavy weft between the divisions of the warp threads; and it may be mentioned that this heavy weft with the warp threads forms the back, the colored surface threads resting upon them and being completely hidden, which again serves to distinguish the method from the Persian and Indian weaves of carpets and rugs, in which the design and color of the back correspond exactly with the surface. The examination of a Brussels carpet will show that the loops of colored worsted forming the pile run the warp, and wind in and out, serpent fashion, between the linen or cotton weft, which is securely held by the intertwining warp threads. In the finger-rug pile exactly the reverse is the case; the heavy colored pile weft winding in and out again, serpent fashion, between the warp threads, leaving, until cut, a series of loops the way of the weft.

The designs of Persian rugs are handed down from one generation to another; young girls are taught the design by the older ones. Preliminary to the weaving, the children who are learning the rudiments of the art undo the big skeins of yarn and wind it into balls. These are hung upon a cross-rod fastened to the warp-beam overhead, and the ends hang down within the weaver's reach. The patterns from which the fabrics are copied are usually old rugs, one or two of which each family keeps for that praiseworthy purpose, and so familiar do these swift-fingered women become with the design by reproducing it year after year all through their humdrum lives, that a skilled weaver goes deftly along with it, supplying unerringly, as if by unconscious cerebration, the proper color in its proper place.

For beginners, the old rug is hung within arm's length, with the back of it exposed so that every knot and its color may be easily discerned; this is a design, border and all, if gradually ingrained upon the young weaver's memory, never to be forgotten. It is a known fact that Persian rugs excel those of other countries in artistic design as well as in harmonious coloring.

There are only two kinds of knotting used in Persian rugs. These knots are called the chiordes or Turkish, and the senna or Persian. In tying the chiordes the weaver takes the strand of wool which is to be tied into the knot, carries the ends around two warp yarns and draws them toward him between the warp yarns, making a slip knot.

The senna knot is tied by making a loop around one warp yarn only; the ends of the tufting yarn come up to the face of the rug, not together, but separated by a warp yarn. The finished carpet being rolled up

on the bottom roller as the work progresses. The warp in real antique rugs is, or was in most varieties, woolen, where silk or linen was used only for flexibility, but in these latter days cotton is used much in the webbing, because it is cheaper. To the warp threads of linen, cotton or silk, the weavers tie the tufts of worsted that form the pile. This worsted that for which has been dyed (in different colors, that are to be used) previously, hangs over their heads in balls. When a row of knots is finished it is pressed down to the underlying weft by a long and heavy comb, then the tufts are clipped close with shears to make the pile. In the finer rugs there are seldom more than two or three threads between every two rows of knots, but in the coarser there are more threads. In the days when the weaving was done under viceroyal auspices is found in the names by which many of the standard patterns are known. There is, for example, the design of Tereh shal Abbas, one of the most beautiful and at the same time simplest of the ancient designs, while floral in character, it is a complete departure from the complex flower and vine masses coming in fine Persian fabrics prior to the reign of the great shah. Its flowers, laid broadly in yellow, red and blue, and with only smallest display and connecting vines, were of good size and in a way conventional and stood out clear and fine upon a plain ground of the richest blue. They are really modifications of the alternating palmettas and rosettes found in the old borders.

Another design, which has so much of the decorative quality of the shah Abbas, is the Tereh Mina Khanie —named for Mina Khan, long ago a ruler in West Persia. In this the flowers alternate red, yellow and

particolored red and blue, are joined by rhomboidal vines of rich olive green, so as to form a diamond arrangement. In the old versions of this design there is left an abundance of the blue ground; the main borders also carry large flowers in soft colors. The narrow stripes often show the reciprocal figures of the Karabaghs.

The Sardar Aziz Khan, once a governor of Azerbijan, introduced a design which still bears his name—The Tereh Sardar. It is common in the present-day carpets, but reflects no particular glory on his memory. Its principal element, by which it can be distinguished instantly, is the use of ridiculously long, narrow leaf forms, united by vines and relieved by bold floral shapes.

Another fine design is the Tereh Gule Hinnai or flower of the henna, a favorite substitute for the fish pattern in the fine old Feraghan rugs. Henna is the plant with the extract of which the Persians dye their beards, hair and finger-nails in such extraordinary shades of red. The Gule Hinnai design presents a small yellow plant shape, set in rows, and with profuse flower forms uniting them in diamond arrangement, and something after the manner of the fish pattern. The weave of this in the Feraghans makes it resemble the Herati deeper, though it is richer by reason of the predominance of red. The Herati pattern is a rosette balanced upon either side by palm forms; the palm looks like a curled rose leaf or like a fish. In the Feraghan carpets it is known as the Feraghan pattern. It is used frequently in Kurdistans and sennas. The design came from Herat, Afghanistan, which is a mongol inspiration. The pear pattern is most common in

Kashmir shawls, also in shiraz and sarabond rugs; sometimes it covers the whole ground. In many Khorassans and Kurdest and also it is utilized in a geometric and decorative form. It is an open question whether it is a pear, a palm or a river loop, symbols of the Jhalum or Ganges. The Tabriz, sultanabad, the Herez District Kashan and meshed, factored are making rugs of all these forms. A favorite device for Tabriz, Kirman, Ispahan, Ardebil, sultanabad and Teheran rugs is a succession of small medallions containing inscriptions in the Persian characters. It is common to say that these writings in the "Cartouches are passages from the Koran, but it is seldom the fact; they are more frequently verses from the Persian poets."

One fine rug in a museum in Austria has the following inscription: "Allah! No God exists beside him, the living, the eternal. Nothing causes him to slumber or to sleep. To him belongs everything in heaven and on earth. Who can intercede with him without his permission? He knows what is before and what is behind, and only so much of his wisdom can be grasped as he permits. His throne fills heaven and earth, and the support of both to him is easy. He is the high one, the exalted!"

Another fine Persian rug in the possession of a London family has in the oval cartouches the following inscription: "May no sorrow be allowed thee, May earth be all to thee, That thou wouldst have it, And destiny prove thy friend, May high heaven be thy protector. May thy rising star enlighten the world; May every act of thine prosper, And may every year and every day be to thee springtime."

In the Industrial Museum of Berlin there is a rug with this inscription: "There is no Deity but God and Mohamet is his Prophet."

In the book of Sir F. J. Goldsmid, upon "Eastern Persia," published in 1876, is to be found the clearest utterance regarding the carpets of Kirman, an utterance formulated on the notes of eye witnesses of the manufactures. It says: "The curiosities of Kirman are the carpet and shawl manufactures. The former, once the most celebrated in the East, have much diminished in number since the siege, from which date all the calamities of Kirman. In the governor's factory alone are the finer qualities produced. The white wool of the Kirman sheep, added perhaps to some quality of the water, gives a brilliancy to the coloring, unattainable elsewhere. In patterns the carpets are distinguishable from those of the North and West by this purity of color, and a greater boldness and originality of design, due probably to a slighter infusion of Arab prejudice on the subject of the representation of living forms. Not only flowers and trees, but birds, beasts, landscapes and even human figures are found in Kirman carpets. The Wakil-ul-Mulk gave me two in return for a pair of breech-loading pistols of greater value that I presented him with, and I purchased a still finer one in the bazaar."

This is supplemented by the report of Major Oliver B. St. John, embodied as part of the same volume. His description of the way in which the Kirman weaving is done would serve almost equally well as a picture of the work in the Tabriz factories.

He says: "From the shawl manufactory we went some little distance to that of the no less celebrated

carpets. These are manufactured in a way reminding one strongly of the Gobelin tapestry made at present, or rather before, the war in Paris. The looms are arranged perpendicularly, and the workers sit behind the looms, but in this case, unlike the Gobelins, they have the right side of the carpet towards them. The manufacture of carpets differs from that of shawls in this particular, that each carpet has a painted pattern, designed and drawn out by the master of the manufactory, which is pinned to the center of the carpet, and which the workers can consult if necessary from time to time. Advantage, however, is rarely taken of this facility of reference, for the boy who sits nearest the pattern reads out in a monotonous voice any information required concerning it. The carpets are made entirely of cotton, woven by the fingers into the upright web. Their manufacture is tedious and costly in the extreme, but they are beautifully soft and durable. The work is constantly hammered together close by a wooden hammer every few stitches. The man whose manufactory we visited was said to be without a rival in Persia either in the designing of beautiful rugs or in skill in making them. We saw a beautiful carpet that he was making for a shrine at Meshed, which was to cost five thousand tomans, or two hundred pounds, being eleven yards long by about two and a half broad; than which nothing could have been more beautiful. The boys and men do not look so unhealthy as those in the shawl shops." *Tabriz*, the pinnacle of Islam, in the middle of the thirteenth century was one of the greatest cities of Asia; in 1502 one of the most luxurious courts ever established in the section was held here, Oriental luxury was at its highest. The

carpet factories of Tabriz follow all designs,[2] first was Kirman and then Saruks, Old Asia Minor. Lately weavers have gone so far as to take the designs of Valenciennes and other European laces, which were borrowed from Persia centuries ago by the makers of fabrics in Italy, France and Spain. True the Saracens, when these Saracens in the seventh and eighth centuries came into power in the Sassanion Persian Empire and in the African and Syrian provinces, "These Saracens believed that all labor tended to the glory of God and on their Western campaigns they carried rug manufacture into Sicily, Spain, France and Italy; and thus it was introduced throughout Europe. The Saracenice influence has always affected Persian art which was Turkish Ottoman or Arabian art, a conventionalized form of pea leaf and pod, the adaptation of inscriptions and border and frame-work forms in Spain was

[2] Mr. John K. Mumford tells us that the lads of seven or eight years sit, half a dozen or more in a row, before giant frames, tying in the knots with a swiftness and accuracy which are nothing short of phenomenal. The eye of the uninitiated will strive in vain to follow the magical twistings of those small fingers. For the double purpose of drawing the yarns through from the back and cutting them when once the knot is made fast, the small weavers are equipped with a knife, the blade of which is beaten into a hook at the point, something after the fashion of a crochet needle. It serves them in lieu of several extra fingers, and they manage it as expertly as they do their own small digits. In no land have I seen a more intelligent lot of boys than the solemn, black-eyed midgets who, with big, black rimless wool caps on the backs of their close-shaven polls, sit like old men and weave the superb color panels of Tabriz.

In the factory of Mr. Hildebrand F. Stevens, whose guest I had the good fortune to be, there was being woven, at the time of my visit to the Azerbijan capital, a copy of the renowned mosque carpet of Ardebil (Plate XXII), now among the treasures of the South Kensington Museum. This famous original is perhaps without a peer in the world; a masterpiece of color, in the most intricate of old Persian designs. And the master of the loom on which the reproduction was being wrought was a lad of twelve years. Little, pale-faced, bowed with his burden of responsibility, he spent the long summer days walking up and down behind the eight or nine youngsters, some smaller than himself, who in that dim and dusty place were tying in the wondrous flower traceries over which the greatest Persian designer, some four hundred years ago, toiled in the palace at Kashan. I scarcely hope to see the American boy of twelve, without a day's schooling or an A B C to his name, who can carry on his small shoulders a load like that, or keep that maze of colors in his head.

called Moorish. The adaptive power of the Ottoman Turks was extraordinary and Ottoman life was magnificent and luxurious. No rugs were more exquisite than those of ancient Konich (Iconium), Caesarea, Sebastopol, Sivas and Trebizond. From 1221 to 1620 the Mongol domination affected the Persian arts. The Chinese poultry and the details of decoration was introduced. On the death of Genghis Khan in 1238, his grandson Batic, son of Jugi, inherited in the right of his father the Western part of the Mongol Empire the Caucasian country—and his subsequent conquests of Russia, Poland and Hungary made him the terror of Europe. Jagatai, the second son of Genghis Khan, inherited the Turkestan territory; Oklai, the third son, inherited the title of his father and became the Ground Khan. His part of empire covered Northern China, Afghanistan and Beluchistan. The fourth son was Tuli, who died leaving four sons, one of whom was Mangu, who subjugated under one dynasty the countries then known as Khorassan, Persia, Chaldea and Syrice. It was not a closely knitted dominion. This state of matters was suddenly terminated in 1381 by the invasion of Tamerlane and his Tartars, who spread devastation wherever they appeared. All Persia was completely at his feet. When he was carried off by death in 1404, the anarchy of petty independencies again returned, but was finally suppressed in 1502 by Ismail Shah, who, partly by valor and partly by the reputed sanctity of his race as descended from Mohammed, worked his way to the Persian throne, and founded the Sefi, or Soofie, dynasty, which reached its greatest prosperity during the reign of Shah Abbas or Abbas the Great (ct. D. 1586–1627). As long as Persia was dominated by the Turks and

Mongols the Persian art was naturally Ottoman, but in 1586 Shah Abbas ascended the throne of Persia and soon drove out the Mongols and Ottoman Turks and resembled Persia, and developed rapidly not only native art, but adopted European renaissance forms, the Shah's most famous artists being sent to Italy to study. During the reign of Shah Abbas, Ispahan exceeded in splendor all Asiatic cities. The rugs that were made here were made as well as it is possible to make a rug, but all rugs found here are not necessarily of Ispahan manufacture. The best carpets made at Ispahan were no better than those made at Khorassan, the weavers who made exquisite examples at Teheran reproduced practically the same thing at Kirman, the Tabriz. The old Persian designs are reproduced at Herekein[3] in Turkey, Sivas, Harput, Central Anatolia, pile in Persian, sides and ends Turkish; usually they are of the chiordes knot and of cotton warp and filling.

The following statement gives the name of the province and the rugs which are peculiar to that section,

[3] Charles C. MacFarlane mentions this place in his book, "Turkey and Its Destiny," published in 1850. Writing of the Catholic Armenian Filatura di Seta, a silk handling concern at Broussa, on the slope of Mount Olympus, he says: "About a hundred and fifty women and girls were employed here in winding off silk from the cocoons. They were all either Armenians or Greeks. Turkish females cannot and will not be thus employed. They will rather do nothing and starve—and this was what too many of them were doing at Broussa, even at this season of the year. The Greek ladies were reported to be far the quicker and cleverer, and the Armenians the more quiet and orderly. They could earn from nine pence to eleven pence a day; and this was almost wealth, for the necessaries of life were amazingly cheap even at this short distance from the capital. An exemplary order and cleanness reigned throughout the establishment, which was under the direction of two intelligent, well-informed Italians. The silk they produced was very superior to the old Broussa's; but it was all sent to the Sultan's own manufactory at Kerek-keui, on the Gulf of Nicomedia, and there either wasted or worked up at a ruinous expense, or left to accumulate in dirty, damp magazines. The wheels of this system ran somewhat off the trams; and before we left Turkey this Filatura was shut up, and the hundred and fifty females were sent back to their primal state of idleness and poverty.

also with a textile description of the several fine Persian rugs which are exported to the United States of America giving one various characteristics of identification.

Azerbijan—Herez (Bakshish, Gorevan, Serapi), Karadagh, souj-Boulak, Kurdestan, Tabriz (Kirman-Shah, also made elsewhere).

Irak Ajemi—Sultanabad (muskabad, mahal, savelans), Koultuk, Hamadan (Qustrinan, Karagues), Kashan, saruk, Ispahan (antique), Jooshagan, Feraghan, Teheran, (antique).

Ardelan—(Kurdistan) Byar, Kirmanshah (antique), Senna.

Khorassan—Sarakhs, Khorassan, meshed, Ayin (poor grade).

Faristan—Sheraz.

Gelan—Ardebil (antique), Saraband.

Taristan—Niris.

Kirman—Kirman (antique), Kirmanshah (also made elsewhere).

Afghanistan—Herat (usually graded as Persian).

Shiras, usually size 3 x 5, 4 x 6, etc. Knot, chiordes or senna, 42 to 130 to sq. in. Warp, wool; sometimes goat's hair. Weft, wool. Pile, wool, medium, sides overcast, parti-colored. Ends, wide reddish web with embroidery effects.

Meshhed and Herat, all sizes. Knot, chiordes, rarely senna. Warp, wool or cotton. Weft, wool. Pile, wool, medium. Sides overcast, ends narrow web, fringe of war, sometimes knotted.

Hamadan are often runners. Knot, chiordes, 56 to 100 to sq. in. Warp, cotton. Weft, cotton or wool. Pile, wool, camel's hair or filike, sometimes mixed.

Sides, overcast. Ends, one end usually selvaged; other loose warp-ends or knotted fringe.

Ispahan, all sizes (antique). Knot, senna, 120 to 400 to sq. in. Warp, cotton. Weft, cotton. Pile, fine wool, short. Sides overcast. Ends, fringed or loose ends.

Kara Dagh, runners. Knot, chiordes, 42 to 120 to sq. in. Warp, wool. Weft, wool. Pile, wool, medium, sides overcast. Ends, narrow web, loose warp ends.

Tarbriz, all sizes. Knot, chiordes, 100 to 324 to sq. in. Warp, cotton; sometimes linen or silk. Weft, cotton, single strand wool, linen. Pile, selected wool, short, sides overcast, wool or silk; rarely selvage. Ends, narrow web; sometimes striped; warp ends loose.

Senna, all sizes. Knot, senna, 100 to 300 to sq. in. Warp, cotton, linen or silk. Weft, cotton, single strand wool, linen. Pile, selected wool, very short, sides overcast. Ends, narrow web; warp ends usually loose.

Herez, carpet size. Knot, chiordes, 30 to 80 to sq. in. Warp, usually cotton. Weft, usually cotton. Pile, wool, long, coarse, sides overcast. Ends, narrow web, warp ends, loose.

Sultanabad, carpet size. Knot, chiordes, 30 to 80 to sq. in. Warp, cotton. Weft, cotton. Pile, wool, long, coarse. Sides overcast. Ends narrow web, warp loose.

Kirman, all sizes. Knot, senna, 100 to 360 to sq. in. Warp, cotton. Weft, selected wool, short. Sides overcast. Ends, narrow web, loose warp ends.

Saruk, all sizes. Knot, senna, 100 to 380 to sq. in. Warp, cotton, sometimes linen. Weft, cotton, sometimes linen. Pile, selected wool, short. Sides over-

cast. Fine silk cord selvage. Ends, narrow web, warp ends loose.

Kashan, all sizes. Knot, chiordes, 100 to 380 to sq. in. Warp, cotton, sometimes linen. Weft, cotton, sometimes linen. Pile, very fine wool, short. Sides, overcast fine silken cord selvage. Ends, narrow web, warp ends loose.

Silk rugs of Persia are very fine; when at best are unsurpassed in beauty. It is distinguished by its richness, exquisite coloring and rare sheen, but silk rugs require the most luxurious surroundings; they are more suitable for decorative purposes. An exquisite silk rug interwoven with pearls is hung before the famous peacock throne of the Shah at Teheran. As the demand for silk rugs is very small they are seldom woven on speculation. In making silk rugs the greatest care is necessary in the shading; often the shading of woolen rugs is made more effective by the addition of silk.

Mrs. Bishop tells us "that silk produced at Resht is brought to Kashan to be spun and dyed, then it is sent to Sultanabad to be woven into rugs. It is next returned to Resht to have the pile cut by the sharp instruments used for cutting the velvet pile. After the rugs are finished, they are sent to Teheran to be sold."

Many silk rugs are exported from Samarkand, and at Caesarea silk rugs are woven from copies of the old Persian designs; those made in Turkey can be bought much cheaper.

A good profession of faith in the abiding capabilities of the Persian weaver is made by Mr. Sidney A. T. Churchill, for many years secretary of the British

Legation at Teheran. He says, summing up his review of the carpet industry of Persia:

"When the difficulties of the weaver are considered; when one remembers the very little remuneration the weavers receive for their labor; when one reflects that they are utterly uneducated, living in squalor—more often in abject misery, fighting for bare existence—in a manner the most remote from inducing to art combination and high tone in color harmony, with scarcely any encouragement beyond what comes from earning a miserable means of existence; when to these troubles one adds the seizing of labor at one fell swoop by those in authority, visitation of epidemics, carrying off the weaver and bread-winner of a family or retarding her work, and the embarrassments of maternity, the wonder is, not that the carpet industry of the present day in Persia should have degenerated, but that under such misfortunes it should even exist.

"Nevertheless, I am convinced that with sufficient inducement and encouragement the Persian weaver of to-day could be got to equal the best efforts of his predecessors, if not to excel them."

CHAPTER XVII.

Account of Afghanistan.

IN defining the limits of Afghanistan, we restrict ourselves to the country properly so named, which upon the north is bounded by the crests of the Himmaleh or Hindoo-Coosh Mountains; on the east by the rivers Indus and Jelum; on the south (to the east of the Indus) by the eastern branch of the Salt Range Mountains, and (to the west of the Indus) by Seweestan or Cutch Gundava, and Sareewan of Beloochistan; on the west by the Salt Desert and the Heermund; and on the northwest by the Paropamisam Mountains and the country of the Hazaras.

The tract thus marked out comprehends a great variety of soil and scenery, but may be generally described as an elevated plateau, exhibiting an aggregation of mountains intersected by valleys varying in fertility no less than in size, and sometimes stretching out into extensive plains. It divides itself naturally into separate districts; and a short account of these may furnish a sufficient idea of its general appearance and character. The most northern of these divisions is comprehended in the valley of the Cabul River, and extends from a point somewhat to the west of the Pass of Bamian to the Indus. The former of these streams, one branch of which takes its rise a little to the west of Ghizni, assumes a northern course to the town of Cabul, where it is joined by the petty rivulet that gives its names to the collected waters of the valley. From thence turning abruptly eastward, it receives every

brook that flows from the numerous ravines on the southern face of Hindoo-Coosh, as well as the few which run from the northern side of the range of Solyman. Thus augmented it sweeps along with a rapid current, and pours itself into the Indus, a little above Attok, in a mass scarcely inferior to that in which it then becomes lost.

The northern side of the Cabul valley is again classed into several sections. Of these the eastern and most remote is that of Cohistan or the mountainous country, which, commencing in the Paropamisan or Hazara regions, embraces the low lands of Nijrow, Punjsheer, Ghorebund, Tugow, and Oozbeen; the waters of which united join the Cabul River at Bareekab. These valleys are described as blessed with a delightful climate; embellished with the most enchanting scenery; producing the finest European fruits in abundance; watered with a thousand delicious streams, and finely cultivated.

The district of Lughman comprehends the valleys of Alingar and Alishung, with the numerous subordinate glens, all of which are equally rich and beautiful; together with the fine and fertile plains of Jellalabad, where the productions of the torrid zone are found mingled with those of temperate climates. The impetuous river of Kashkar, which has its rise in the Pooshti Khur, a peak of the Beloot Taugh, or Cloudy Mountains, after piercing the Himmaleh, rushes through the dell of Coonnah to join the Cabul. It is a hot and low spot, above which the lofty peak of Coond, forming the termination of an angle at the junction of the Beloot Taugh and the Hindoo-Coosh, towers like a mighty buttress capped with eternal

snow. The small valley of Punjcora and the plain of Bajoor, with their temporary glens, open into the more extensive and very fertile district of Swaut, where forest and pasture lands are mingled with high cultivation in the most harmonious variety; and every sort of fruit and grain is found in perfection and abundance. The loftier mountains are, however, inhabited by the Caufirs or Infidels, a singular race of savages, who, though they believe in one God, worship idols, and supplicate the deified souls of great men; are remarkable for the beauty of their persons; but who, from wearing black clothes, have been called *Siapooshes*, or Sableclad. The description now given of Swaut will apply with little variation to Boonere, Chumla, and all those valleys which pour their waters either into the Cabul or the Indus.

The great chain of Hindoo-Coosh is described by Mr. Elphinstone as rising above the level of Peshawer in four distinct ranges. The lowest, which on the 24th February was clear of snow, is clothed with forests of oak, pine, wild-olive, and a variety of other trees, including every species of natural fruits and many of the most graceful herbs and flowers, in the richest profusion. Their sides are furrowed with multitudes of glens or valleys, each watered by its own little stream; the lower parts of which are carefully cultivated. The second series is still more densely wooded, except towards the top, where snow at that time sprinkled the elevated peaks. The third was shrouded half-way down in the same wintry mantle; while the fourth, constituting the true range of the stupendous Himmaleh, soared aloft in bold masses or spiry peaks, deeply covered with sempiternal snows.

At the time when seen by the mission, the snowy summits were at least 100 miles distant; yet such was the clearness of the atmosphere, that the ridges and hollows were distinctly discernible; and instances have been known of their having been distinguished at the distance of 250 miles. It is through the valleys we have described that those passes lead, by which travelers[1] are enabled to cross this magnificent barrier. The principal of these bear the names of Bamian and Ghorebund, conducting into the territories of Balkh, and by which the Emperor Baber made his way to Cabul. They are all extremely difficult, and only passable during the months of summer and early autumn.

The plain of Peshawer itself forms a division of the Cabul valley. It is a circular tract of about thirty-five miles in diameter, with a soil of rich, black mould, and so well watered, that but for the extreme heats of summer it would be covered with perpetual verdure. It is divided from the more elevated grounds of Jellalabad by a small range of hills which stretch across from the Hindoo-Coosh to the Suffeid-Koh. In this fertile spot the inhabitants enjoy a better climate than at Peshawer; yet, although the snow-covered masses of Coond and of the Suffeid-Koh rear themselves on either hand, the heat in summer is intensely great. The third division comprises the valley of Cabul, properly

[1] While we write, the intrepid perseverance of two British officers and the zeal of a missionary have achieved this enterprise, hitherto unattempted by Europeans. The converted Jew, Joseph Wolff, after traversing Persia, Bokhara, and Balkh, crossed into Cabul by the Bamian Pass. At that city he met Lieutenants Burnes and Gerrard, who, after surveying the Indus, had traversed Afghanistan from Hindostan with the intention of passing into Persia. This they performed, crossing at the same place, and, after various adventures, arriving at Teheran.

so named, which enjoys the temperature and all the productions of the most favored regions.

In order to comprehend the features of the country to the south of the Cabul plain, it is necessary to describe the Solyman range, that occupies so great a portion of its surface, and which probably derives its appellation from the huge mountain called the Tucht e Solyman. This towering mass, which may be said to originate in the lofty peak of Speenghur or Suffeid-Koh, to the south of Jellalabad, and which, spreading to the east and west, forms the southern boundary of the Cabul valley, throws several continuous ridges far to the southward. Of these, one assuming a southwesterly direction runs quite to the borders of Beloochistan; another pursues a more southern course, and with several interruptions and variations of height reaches the confines of Seweestan. The country between these principal barriers is occupied by groups of mountains connected with each other; in some places opening out into plains of various extent, and in others pierced by the courses of the rivers which drain the whole tract. Some of these are covered with deep forests of pine and wild-olive trees; others are bare and sterile, or merely afford a scanty pasture to the flocks which are reared on them.

We may now return to Cabul, from whence a long valley opens to the southwest, ascending towards Ghizni, and receiving tributary streams from the glens of the eastern face of the Solyman range. It reaches an elevated tract destitute of wood, but interspersed with spots of rich cultivation, among which appear the ruins of the ancient city. The river Turnuk, which rises some thirty miles southwest of those

remains, pursues the same direction through a valley poorly watered and ill cultivated, till, uniting with the Urghundab and other streams, it joins the Heermund at a considerable distance to the west of Candahar.

This last-mentioned town stands in a fertile and highly-improved country; but the desert circumscribes it on most sides within narrow limits. Several other valleys slope down from the Solyman range towards the desert on the east of the Heermund, as Gwashta, Urhgessan, Saleh Yesoon, Toba, Pisheen, Burshore, and Shawl. They are in general better suited for pasturage than agriculture, yet are interspersed with well-cultivated spots; and the two last are particularly rich and flourishing. The hills are in some places clothed with trees, among which is a sort of gigantic cypress, and the plains are in others covered with tamarisks.

The other southern districts which border on Seweestan, as Furrah, Tull, and Chooteeallee, have some resemblance to that province, but enjoy a better climate, and are more sedulously cultivated; while the plain of Boree, north of these, is compared in extent and fertility to that of Peshawer. The central division includes several beautiful valleys, with two considerable rivers, the Zhobe and the Gomul, which run to the eastward and unite their waters. The whole tract, though it appears not to be by any means destitute of fertility, is not well calculated for agriculture. Farther north, the Koorum, traversing the country from west to east, cuts through the range of Solyman, and enters the Indus near Kagulwalla.

Daman alone remains to be noticed. The term itself

signifies the skirts of the hills; but the tract in question is divided into three parts: First, Muckelwaud, a plain consisting of a hard, tenacious clay, bare or scantily sprinkled with tamarisk and thorny shrubs, about 120 miles square, on the banks of the Indus. Its principal town is Derah Ismael Khan, which is but thinly peopled. Secondly, the country of the Murwuts, a tract of thirty-five miles square, to the northward of the former; and, thirdly, Daman Proper, which extends along the foot of the mountains of Solyman, and resembles Muckelwaud, but is more closely inhabited and better cultivated.

The country which we have thus endeavored to sketch is occupied by a multitude of tribes, who claim a common origin, and form a nation differing widely in character, appearance and manners from all the states by whom they are surrounded; while, at the same time, the diversity that exists among themselves is not less remarkable. "Amid the contrasts which are apparent in the government, manners, dress, and habits of the different tribes," observes Mr. Elphinstone, "I find it difficult to select those great features which all possess in common, and which give a marked national character to the whole of Afghans. This difficulty is increased by the fact that those qualities which distinguish them from all their neighbors are by no means the same which, without reference to such a comparison, would appear to Europeans to predominate in their character. The freedom which forms their grand distinction among the nations of the East might seem to an Englishman a mixture of anarchy and arbitrary power; and the manly virtues that raise them above their neighbors might

sink in his estimation almost to the level of the opposite defects. It may therefore assist in appreciating their situation and character, to figure the aspects they would present to a traveler from England and to one from India.

"If a man could be transported from England to the Afghan country without passing through the dominions of Turkey, Persia, or Tartary, he would be amazed at the wide and unfrequented deserts, and the mountains covered with perennial snow. Even in the cultivated part of the country he would discover a wild assemblage of hills and wastes, unmarked by enclosures, not embellished by trees, and destitute of navigable canals, public roads, and all the great and elaborate productions of human industry and refinement. He would find the towns few and far distant from each other; and he would look in vain for inns or other conveniences which a traveler would meet with in the wildest parts of Great Britain. Yet he would sometimes be delighted with the fertility and populousness of particular plains and valleys, where he would see the productions of Europe mingled in profusion with those of the torrid zone, and the land labored with an industry and a judgment nowhere surpassed. He would see the inhabitants following their flocks in tents, or assembled in villages, to which the terraced roofs and mud walls give an appearance entirely new. He would be struck at first with their high and even harsh features, their sunburnt countenances, their long beards, their loose garments, and their shaggy mantles of skins. When he entered into the society, he would notice the absence of regular courts of justice, and of everything like an organized police. He would

be surprised at the fluctuation and instability of the civil institutions. He would find it difficult to comprehend how a nation could subsist in such disorder; and would pity those who were compelled to pass their days in such a scene, and whose minds were trained by their unhappy situation to fraud and violence, to rapine, deceit, and revenge. Yet he would scarce fail to admire their martial and lofty spirit, their hospitality, and their bold and simple manners, equally removed from the suppleness of a citizen and the awkward rusticity of a clown; and he would, probably, before long discover, among so many qualities that excited his disgust, the rudiments of many virtues.

"But an English traveler from India would view them with a more favorable eye. He would be pleased with the cold climate, elevated by the wild and novel scenery, and delighted by meeting many of the productions of his native land. He would first be struck with the thinness of the fixed population, and then with the appearance of the people; not fluttering in white muslins, while half their bodies are naked, but soberly and decently attired in dark-colored woolen clothes, and wrapped up in brown mantles, or in large sheepskin cloaks. He would admire their strong and active forms; their fair complexions and European features; their industry and enterprise; the hospitality, sobriety, and contempt of pleasure which appear in all their habits; and, above all, the independence and energy of their character. In India, he would have left a country where every movement originates in the government or its agents, and where the people absolutely go for nothing; and he would find himself among a nation where the control of the government is scarcely

felt, and where every man appears to pursue his own inclination undirected and unrestrained. Amid the stormy independence of this mode of life, he would regret the ease and security in which the state of India, and even the indolence and timidity of its inhabitants, enable most parts of that country to repose. He would meet with many productions of art and nature that do not exist in India; but, in general, he would find the arts of life less advanced, and many of the luxuries of Hindostan unknown. On the whole, his impression of his new acquaintances would be favorable; although he would feel that, without having lost the ruggedness of a barbarous nation, they were tainted with the vices common to all Asiatics. Yet he would reckon them virtuous, compared with the people to whom he had been accustomed; would be inclined to regard them with interest and kindness; and could scarcely deny them a portion of his esteem."

Such is the masterly sketch given of the Afghan country and people, whom we shall now examine somewhat more in detail. Their origin is obscure, and probably remote. According to their own traditions, they believe themselves descended from the Jews; and in a history of the Afghans,[2] written in the sixteenth century, and lately translated from the Persian, they are derived from Afghan, the son of Eremia, the son of Saul, king of Israel, whose posterity being carried away at the time of the Captivity, was settled by the conqueror in the Mountains of Ghori, Cabul, Candahar, and Ghizni. The historian goes on to say that they preserved the purity of their religion; and that when Mohammed, the last and

[2] By Neamut Ullah, translated by the Translation Society.

greatest of the prophets, appeared, one of the nation, named Kais, at the invitation of the celebrated Khaled ibn Walid, repaired to Mecca, and, together with his countrymen, embraced Islam. Having joined the standard of the Faithful, and fought in their cause, he returned to his own country, where his progeny continued to observe the new religion, to propagate its doctrines, and to slay the infidels. No proof is adduced of the truth of this traditional generalogy, which assuredly has much the aspect of fable; and the opinion of the intelligent author already quoted on the subject may be gathered from his own words: "I fear we must class the descent of the Afghans from the Jews, with that of the Romans and the Britons from the Trojans, and that of the Irish from the Milesians or the Bramins."

It is to be observed that the term Afghan, as applied to the nation, is unknown to the inhabitants of the country, except through the medium of the Persian language. Their own name for themselves is Pooshtoon—in the plural Pooshtauneh—from which, probably by the usual process of verbal corruption, comes the term *Peitan* or *Patan*, by which they are known in India.

But, setting fable and conjecture aside, there is no doubt that the country in question has been inhabited by their tribes from a very distant period. Those of Soor and Lodi, from both of whom kings have issued, are mentioned as owing their extraction to the union of Khaled ibn Abdoollah, an Arab leader, with the daughter of an Afghan chief, in A. D. 682. They are mentioned by Ferishta repeatedly, as having withstood the progress of the Saracens in the early ages of

Mohammedan conquest. In the ninth century, they were subject to the house of Saman; and though Sultan Mahmoud of Ghizni himself sprang from another race, his power, and the mighty empire of which his capital was the seat and center, was undoubtedly maintained in a great measure by the hardy troops of the Afghan mountains. In fact, though these tribes have given birth to the founders of many powerful dynasties, the individual sovereigns have seldom been contented to fix their residence in their native land. Thus the Ghorees, Ghiljees, and the Lodees, as they rose into power, turned their arms to the eastward, and erected their thrones in the capital of Hindostan. Afghanistan, accordingly, has seldom been more than a province or appendage to some neighboring empire; and although the impracticable nature of the country, and the brave and independent spirit of the people, have often baffled the efforts of the most powerful princes, there is not a conqueror of Central Asia by whom it has not been overrun and reduced to at least a nominal and temporary obedience.

But a history of its various revolutions is not our present object. We therefore resume the account of those tribes which form the nation; and, following the arrangement of Mr. Elphinstone, we shall first lay before our readers such characteristics as are common to the whole; after which we shall make the individual exceptions that require notice. The tribes of Afghanistan, though at the present time infinitely subdivided, continue in a great measure unmixed, each having its separate territory, and all retaining the patriarchal form of government. The term of *Ooloos* is applied either to a whole tribe or to an independent

branch of it. Each has it own immediate ancestor and constitutes a complete commonwealth in itself. Each subdivision has its chief,—a Speen Zherah[3] (literally, white-beard) or Mullik (master), if it consist of but a few families,—a khan if it be an ooloos, which is always chosen from the oldest family. The selection of this office rests in most cases with the king, —in others with the people themselves. It is a peculiarity, however, arising probably from the internal arrangement of an Afghan tribe, that the attachment of those who compose it, unlike that of most countries, is always rather to the community than to the chief; and a native holds the interests of the former so completely paramount, that the private wish of the latter would be utterly disregarded by him, if at variance with the honor or advantage of his kheil[4] or ooloos. The internal government is carried on by the khan, in conjunction with certain assemblies of heads of divisions: such a meeting is called a *jeerga*, and before it all affairs of consequence are brought for consideration. But this system of rule is liable to many modifications. In all civil actions the statutes of Mohammed are generally adhered to; but criminal justice is administered according to the *Pooshtoonwullee* or usage of the Afghans,—a system of law sufficiently rude. In conformity with this, private revenge, though denounced by the mollahs, is sanctioned by public opinion; and the measure of retribution, "an eye for an eye, a tooth for a tooth," is strictly enforced. But the evil consequences of this retaliating system, which leads to new disputes and tends to perpetuate

[3] The same as *Reish Suffed* in Persian, or *Ak Sukhal* in Turkish.
[4] Kheil is synonymous with *clan*.

every quarrel, have given rise to judicial jeergas, composed of khans, elders, and mollahs, who take cognizance of criminal actions and inflict penalties suitable to each offense. These, when the crime has been committed against an individual, generally include an humble apology to him, together with such compensation as seems reasonable to the court; and in this solatium the gift of a certain number of females is not unfrequently included.[5] The reconciliation is enforced by the acceptance of mutual hospitality, and is said generally to be firm and sincere. In cases of obstinacy or delay in complying with the decision of the jeerga, the penalties are malediction and interdict by the mollahs, expulsion from the ooloos, and seizure of the culprit's property.

There are likewise other modes of adjusting private disputes. An offender, in grave cases, presents himself as a suppliant at the house of some considerable man of his tribe, who, assembling a few other persons of respectability, together with some seyeds and mollahs, goes to the house of the aggrieved party, taking with him the culprit dressed in a shroud. The offender then, placing a drawn sword in the hands of him he has injured, declares his life to be at his mercy; upon which, according to the usage of Pooshtoonwullee, pardon cannot be refused. A compensation is always offered for the loss sustained; and if the individual upon whom it has been inflicted be averse to reconciliation, he takes care to be out of the way when the deputation arrives.

The prevalence of feuds, and the passion for preda-

[5] This, as an Afghan always purchases his wife, is no trifling part of the penalty.

tory excursions, not only nurses a martial spirit among the people, but renders a military establishment indispensably necessary. The footing, however, on which the army is placed, varies according to circumstances. Thus, while in some tribes every man is bound to take up arms at the summons of the jeerga, in others the service of a foot-soldier for every plough, or of a horseman for every two, is all that can be required. These persons receive no pay; but in some cases, when a horse is killed, its price is made good to the owner from the funds of the community.

A family which for any reason is induced to quit its own ooloos may, by the customs and rules of Afghan hospitality, be admitted into another; and, once received, it is treated with peculiar attention, and placed in all respects on a footing of equality with the original members of the community. Every ooloos has many persons called humsayahs attached to it who are not Afghans; they are regarded with consideration, but not allowed to have any share in the administration of affairs.

Of societies such as we have endeavored to describe under their various designations of kheils, oolooses, and tribes, the Afghan nation is composed; and circumstances have of late times placed it under the government of one common sovereign. His authority is, however, by no means paramount; for the same spirit which leads them to prefer the interests of their respective clans to that of their chiefs is also repugnant to such devoted loyalty as would strengthen the power of a prince. Thus the sway of the late Dooranee monarchs, although sufficiently recognized among their own tribe and in the districts adjoining the prin-

cipal towns of the kingdom, has at all times been imperfect among those more remote, and among the mountaineers was scarcely acknowledged at all. Enabled through his great family influence to maintain an efficient army independent of the people, he possesses the means of interfering to a certain extent with the internal management of the tribes within his reach; but even with them any attempt at undue authority would be resented. By way of illustrating the nature and condition of the Afghan government, Mr. Elphinstone compares it to the power of the kings of Scotland over the principal towns and the country immediately around them. The precarious submission of the nearest clans and the independence of the remote ones,—the inordinate pride of the court nobility, and the general relations borne by all the great lords to the crown,—exemplify very exactly the corresponding imperfections in the Dooranee constitution. The system, notwithstanding its obvious defects, is considered by that author as not devoid of certain advantages, chiefly as affording a check to the corruption and oppression to which the officers of a despot are so prone; and that, while conniving at little disorders, it affords a certain security against the great and calamitous revolutions which so frequently occurred, particularly upon the death of a monarch. It is not without much hesitation that we should venture to dissent from such authority; though the facts seem scarcely sufficient to support the reasoning. Individual tribes may by their internal administration have partially escaped the effects arising from the subversion of the government, but nothing can be more wretched than the present condition of the kingdom of Cabul.

The usages of the Afghans with regard to their females assimilate very nearly with those of most Mohammedan nations. Such as live in towns are secluded with the customary jealousy; while those who dwell in the country are of necessity permitted to enjoy a far greater degree of liberty. As they purchase their wives,—a common Asiatic practice,—the women, though generally well treated, are regarded in some measure as property. A husband can divorce his spouse at pleasure; but the latter can only sue for relief before the cauzee, and that on good grounds. As with the Jews of old, it is thought incumbent on a man to marry the widow of a deceased brother; and it is a moral affront to him should any other person take her without his consent. The widow, however, is not obliged to enter into a new engagement; and if she have children it is thought more becoming for her to remain single.

The age of marriage among them is twenty for the one sex and sixteen for the other; but such as are unable to pay the price of a wife (which varies according to their condition and means) often remain unmarried till forty. In towns, the mode of courtship and the arrangements for marriage so nearly resemble those of the Persians that no particular description is necessary; but in the country, where the women go unveiled and there is less restraint upon the intercourse between the young, matches are made as in European countries, according to the fancy and liking of the parties. It is even in the power of an enterprising lover to obtain his mistress without the consent of her parents, by cutting off a lock of her hair, snatching away her veil, or throwing over her a sheet, and

proclaiming her his affianced wife. No other person will after this approach her with such views; and the payment of her price (from which this act does not exempt him) induces the father generally to yield his consent to the match. If not, the usual recourse is an elopement,—which, however, is as high an outrage as a murder, and is usually expiated by the supplicatory process already mentioned.

With regard to the intercourse of betrothed persons prior to marriage, the usages of tribes differ. Some enjoin the most positive separation until the knot is tied. Among others, the bridegroom is required to live with his father-in-law, and earn his wife by service, as Jacob did Rachel, without ever seeing the object of his affection. With a third class, again, an excessive and somewhat perilous degree of familiarity is permitted. Polygamy is less practised among them than in other Mohammedan states, probably on account of their poverty. The poor content themselves with one wife; and two, with an equal number of concubines, are reckoned a liberal establishment for persons in middle rank.

The condition of women in Afghanistan is nearly the same as in other parts of Asia. The rich in their concealment enjoy all the comforts and luxuries suited to their rank in life. The poor employ themselves in household labor, to which, among the ruder tribes, that of field-work is added. In towns they go about as in Persia, covered with a large sheet, commonly white, which envelops their whole person, and wear large cotton boots which hide the shape of their legs. In the country, the only restraint they lie under is that of general opinion, which induces them to cover

their faces immediately if they see a man approaching with whom they are not on terms of intimacy. They are kind and humane, and at the same time remarkable for correction of deportment.

The Afghans conduct the education of their children much as other Mohammedans do. The poor send them to a mollah to learn their prayers and read the Koran. The rich keep priests as private tutors in their houses. In every village and camp there is a schoolmaster, who enjoys his allotted portion of land, and receives a small contribution from his pupils. When those intended for the learned professions are sufficiently advanced, they go to some city, Peshawer in particular, to study logic, theology, or law. A nation so rude can have no high pretensions to literary attainments. Mr. Elphinstone has given some specimens of their political compositions, which are not calculated to inspire any lofty ideas of their value. The Pushtoo dialect appears to consist of an original stock, embracing a considerable proportion of Persian, with a few words of Zend and Sanscrit; but no trace of similarity could be discovered to the Hebrew Chaldaic, Georgian, or Armenian tongues. In writing it they make use of the Persian alphabet and the Niskee character.

In religious matters the Afghans, who are all Sonness, are generally more liberal and tolerant than other Mohammedans. Hindoos, upon being subjected to a slight tax, are allowed to occupy the towns without molestation. Christians sustain neither persecution nor reproach for their faith; shehahs are much more the object of aversion; yet the country is full of Persians, many of whom hold important offices in the

state, and even in the royal household. Suffeeism is prevalent there; and, though denounced by the mollahs, continues to gain ground, particularly among the higher orders. Even the dissolute doctrines of Mollah Zuckee[6] are alleged to have their supporters among the nobles of the court; and to this day there are said to be about Peshawer some adherents of the sect of Sheik Bayazeed Ansaurie,[7] whose genius raised a storm that even menaced the throne of the great Akbar.

The Afghans, in truth, notwithstanding their liberality and toleration, are fully as superstitious as any people on earth. For example, they are devout believers in alchemy and magic, in which they conceive the Indian ascetics to excel; they have perfect faith in the efficacy of charms, philtres, and talismans; they place all possible credit in dreams, divination, the existence of ghosts and genii; and there is no nation more implicitly led by their priests. These holy men, who are deeply imbued with the *esprit du corps*, and are often persons of powerful and active minds, being in possession of all the learning in the country, and having in their hands all that regards the education of youth, the practice of law, and administration of justice, exert their influence so effectually as to control the authority of royalty itself. A power so absolute could neither be acquired nor maintained without some portion of intrinsic virtue and wisdom, and it is not denied that the authority of the mollahs is frequently exerted

[6] These sectarians hold that all the prophets were impostors, all revelation an invention, and seem very doubtful of the truth of a future state, and even of the being of a God. Their tenets appear to be very ancient.

[7] This pious person taught that the Divinity was pleased to manifest himself completely in the person of himself and other holy men; and that all those who thought otherwise were in fact *dead*, and that their goods, in consequence, justly fell to the lot of his partisans, as the only survivors.

to repress violence and to prevent bloodshed. These sacred peacemakers are frequently seen interposing their flowing garments between two hostile tribes, holding aloft the Koran, and calling on the wrathful combatants to remember their God, and respect the ministers of their common faith. But, on the other hand, they are arrogant, overbearing, and revengeful; an affront, or even a slight, is resented in the most implacable manner; and anathemas are hurled against the offender by a whole army of furious divines, who urge the rest of the community to avenge their cause. True virtue and piety are incompatible with such a spirit; and we find, in fact, that the mollahs of Afghanistan are hypocritical, bigoted, and varicious. They are fond of preaching up an austere life, and of discouraging the most innocent pleasures. In some parts of the country they even break lutes and fiddles wherever they find them. They are sanctimonious in public, but some of them practice all sorts of licentiousness that can be enjoyed without scandal, and many are notorious for the practice of usury.

Besides this blind regard for their mollahs, the Afghans are remarkable for their admiration of dervishes, calunders, and other ascetics who lay claim to a peculiar share of celestial favor. The tombs of such holy persons are visited as places of worship by the pious, and in all ordinary cases are considered as asylums,—even from revenge for blood. So high is this respect carried, that a sovereign prince, in the presence of certain very eminent saints, will not sit down until he is entreated.

One of the most remarkable characteristics of this people is their hospitality. The practice of this virtue

is founded so much on a national feeling, that their reproach to a niggardly man is, that "he has no Pooshtoonwullee,"—that is, nothing of the custom of the Afghans. There are some usages connected with this principle which deserve mention; of which the most remarkable is that of Nannawautee (two Pooshtoo words, meaning, "I have come in"). A person having a favor to entreat, goes to the tent or house of the individual on whom it depends, but refuses to sit on his carpet or partake of his food until he shall grant the boon required. Custom makes it a point of honor to concede the request, if in the power of the party thus besought. A still stronger appeal is that made by a woman when she sends her veil, and implores assistance for herself or her family.

The laws of hospitality in Afghanistan protect every individual without exception. Even a man's bitterest enemy is safe when beneath his roof. This sacred regard to the personal security of a guest is universally observed, or at least professed by all savage and patriarchal nations; and even among people more advanced towards refinement, the traces of such generous customs are still to be discovered. They appear to have arisen from the dread of those horrors which the want of a regular government would infallibly produce. Yet is it not less curious than painful to remark, how soon these laudable institutions—these suggestions of the better feelings of our nature—cease to operate upon the dispositions of the very men who affect to be so scrupulously governed by them. The protection confered by the rights of hospitality does not extend beyond the lands of the village, or, at most, of the tribe; and a European would be astonished to

find that, after the most kindly intercourse, the stranger who has received it is as much exposed as any other traveler to be robbed and plundered.

"There is no point in the Afghan character," remarks Mr. Elphinstone, "of which it is more difficult to get a clear idea, than the mixture of sympathy and indifference, of generosity and rapacity, which is observable in their conduct to strangers. In parts of the country where the government is weak, they seem to think it a matter of course to rob a stranger, while in all other respects they treat him with kindness and civility. So much more do they attend to granting favors than to respecting rights, that the same Afghan who would plunder a traveler of his cloak if he had one, would give him a cloak if had none."[8] He attributes this singular turn of mind to a defect in the Pooshtoonwullee system, which relies upon the exertions of the injured party, or of his family for obtaining justice; while the impunity which attends the plunder of those who have not the means of enforcing justice encourages the practice of rapine. But to this it may be objected, that the very same habits are found to prevail where there is no Pooshtoonwullee to account for them; and the same causes which makes the Arabs, the Turkomans, the Belooches, the Kurds, and other wandering tribes of Persia notorious as robbers, may suffice to account for a similar disposition among the Afghans.

It is remarked that the pastoral tribes in the west are more addicted to robbery and theft than the agri-

[8] May not this originate in the pride of power, in the wantonness of a spirit of independence, as probably as in the mingled love of gain and liberality? The act of plundering, as well as that of bestowing, imply superiority of power, and thus gratify personal vanity.

cultural ones. With all of them, however, except the Khyberees, a previous agreement with the chiefs will secure a safe passage through their territories, and even the presence of a single man is in most cases a sufficient protection. It is also said that the Afghans do not aggravate those crimes by murder; and that though a person may lose his life in defending his property, he is not likely to be put to death after ceasing to resist.

The common reproach of ignorance, barbarism, and stupidity brought against this interesting people by the Persians, is perhaps not well founded. They have not indeed the refinement possessed by some of their neighbors, and want of intercourse with nations more advanced in the arts of life may have prevented the expansion of their understandings; but the bulk of the people are remarkable for prudence, good sense, and observation, to which may be added a sufficient share of curiosity. Though far less veracious than Europeans in general, and not very scrupulous about deceiving others when their interest is concerned, they are by no means so utterly indifferent to truth as the natives of Persia and India. Love of gain and the love of independence appear to be their ruling passions; but the first influences their conduct as individuals, the second sways them more in their social and public relations. Most of the Dooranee lords, for instance, prefer hoarding useless treasures to the esteem and power and reputation which liberality would command; yet even with them personal equality and national independence is ever in their mouths. "Happy is the country, and praiseworthy is the government," say they, "where every man eats the produce of his

own field, and no one concerns himself with his neighbor's business." But well as each loves his own freedom, the feeling appears to be exceeded by that of devotedness to family and clan; and though this spirit tends to diminish their loyalty, and in some degree their patriotism, they all take a lively interest in the "Nung du Pooshtauneh," or honor of the Afghan name, and prefer their own land to any upon earth. A native of the wild valley of Speiga, who had been forced to fly his country for some offense, was relating his adventures, and enumerating the countries he had traveled through, comparing them with his own. "I have seen," said he, "all Persia and India, Georgia, Tartary, and Beloochistan, but in all my travels I have seen no such place as Speiga."

They are proud of their descent, and will hardly acknowledge one who cannot prove his genealogy six or seven generations back. They are kind to all who are in their power, whatever may be their country or religion; but vanished nations are less considerately treated than individuals. Their fierce independence and affectation of general equality dispose them to jealousy and envy; though where these passions do not come into operation, they are said to be faithful friends; and perhaps it may be owing to a principle of gratitude and honor combined, that they are found to be more zealous in performing a service after having received a present than when it is only expected.

"I know no people in Asia," says Mr. Elphinstone when speaking of their character, "who have fewer vices, or are less voluptuous or debauched;" but this is more remarkable in the west, where evil example is less prevalent. They are industrious and laborious

when pursuing any object either of business or of pleasure; but when not so excited they are indolent. "To sum up their character in a few words," concludes the same judicious author, "their vices are revenge, envy, avarice, rapacity, and obstinacy; on the other hand, they are fond of liberty, faithful to their friends, kind to their dependents, hospitable, brave, hardy, frugal, laborious, and prudent; and they are less disposed than the nations in their neighborhood to falsehood, intrigue, and deceit."

The men of Afghanistan are for the most part of a robust make, generally lean, though muscular and bony. They have elevated noses, high cheekbones, and long faces. Their hair is commonly lack, though it is sometimes brown, and more rarely red. They wear long thick beards, but shave the middle of the head. The western tribes are stouter than those to the east; the latter have the national features more strongly marked, and have usually dark complexions, although many are as fair as Europeans. In dress and manners the former approximate somewhat to the Persians, while those of the east have borrowed in the same degree from India; and it is to be remarked, that the fashions thus once adopted are never changed. In their manners the Afghans are frank and open, equally free from stateliness and puerility. Their amusements are much the same as in Persia. When not in action, they are fond of sitting in conversation, and now and then passing round a calleeoon; but their favorite mode of using tobacco is in snuff, and of this,—a high-dried fine powder like the Scotch,—they use immoderate quantities. They are very social people, and delight in dinner-parties; at which, among

the common and middle classes, the fare is generally boiled mutton, with the broth seasoned with salt and pepper, and in this they soak their bread. After this meal they usually smoke, or, forming a circle, tell stories and sing songs, the subject of which is generally love, and accompany them upon instruments resembling guitars, fiddles, and hautboys. Their tales, like those of the Arabian Nights, are for the most part about kings and their viziers, genii and fairies, and always end with a moral. All sit silent while the narrative proceeds, and when ended there is a general cry of "Ai shawash!" (Ah, well done!)

Among the more active amusements may be reckoned that of the chase. Large parties, both on foot and horseback, assemble and drive all the game of a district into some small valley, where they attack it with dogs and guns, and often make a great slaughter. More frequently they go out with greyhounds to course hares, foxes, and deer. In winter they track wolves and other wild animals in the snow, and kill them in their dens. They never shoot birds flying, but fire at them with small shot as they sit or run. There is little hawking practiced, but they ride down partridges on the open ground,—an easy feat, as the bird after two or three flights becomes frightened and fatigued, and suffers itself to be struck with a stick. They are fond of horseracing, and make matches at firearms, or bows and arrows. They likewise fight cocks, quails, dogs, rams, and even camels, for a dinner or some other small stake.

The Western Afghans are fond of a particular dance called attum or ghoomboor, in which from ten to twenty people move in strange attitudes, with shout-

ing, clapping of hands, and snapping of fingers, in a circle, round a single person who plays on an instrument in the center.

The dress of these tribes, which, indeed, seems to be the true national costume, consists of a loose pair of trousers of dark cotton stuff, a large shirt like a wagoner's frock reaching below the knees, a low cap resembling that of a hulan, the sides being of black silk or satin, and the top of some sort of brocade. The feet are covered with a pair of half-boots that lace up to the calf, and over all is thrown a cloak of well tanned sheepskin with the wool inside, or of soft gray felt.

The women wear a shirt like that of the men, but much longer, and made of finer materials, generally colored or embroidered with flowers in silk. They have colored trousers, tighter than those of the other sex, and a small cap of bright colored silk embroidered with gold thread, which comes down to the forehead or the ears, and a large sheet, either of plain or printed cotton, which they throw over their heads, and with which they hide their faces when a stranger approaches. In the west the females often tie a black handkerchief over their caps.[9] They divide the hair on the brow, and plait it into two locks, which fasten behind. Their ornaments are strings of Venetian sequins worn round their heads, and chains of gold or silver which are hooked up and end in two large balls hanging down on either side. Earrings and fingerrings are worn, as are pendants in the middle cartilage of the nose. Such is the common dress of either sex; but is it subject to infinite variety, as it happens to be influenced by foreign intercourse, or difference of fashion in

[9] A Persian fashion.

particular tribes. In towns the fashions approach those of Persia or India, according to the proximity of the one or the other country.

The principal cities of Afghanistan are Candahar, Ghinzi, Cabul, and Peshawer; and of these the two first are celebrated both in Eastern romance and history. The ancient castle af Candahar was situated upon a high rocky hill; but Nadir Shah, after taking the fortress, perhaps unwilling to leave so strong a place in the hands of a people in whom he could not confide, destroyed both, and founded upon the contiguous plain a new city, which he called Nadirabad. This, which was completed by Ahmed Shah Dooranee, is now denominated Candahar, and occupied, in the time of Foster, a square of about three miles in compass; surrounded by an ordinary fortification. It was then populous and flourishing; and, as it lies in the route which directly connects India with Persia, it is still an important *entrepôt*. The bazaar is well filled, and many rich Hindoo merchants are found there, who occupy an extensive range of shops filled with valuable merchandise.

The ruins of ancient Ghinzi form a striking contrast to the flourishing condition of Candahar. Little now remains to tell of the glories of the mighty Mahmoud. "The Palace of Felicity," like other gay visions of human happiness, has passed away; while the gloomy mausoleum which contains his dust holds forth a striking moral to the pride of kings. It is a spacious but not a magnificent building, and still exhibits memorials of the sovereign whose remains it protects. The sandal-wood gates which he brought from the temple of Sumnaut continue to fill the huge doorways; and

the plain but weighty mace, which in the hands of the "Iconoclast" himself dashed the grisly image to the ground, lies idle and harmless at the head of the marble tomb.

Among the few remains of the Ghiznevide monarchs, the most important is an embankment thrown across the stream, which, though damaged when that capital was taken by the Ghori kings, still suffices for the irrigation of the adjoining fields. Two lofty minarets, upwards of 100 feet high, mark the spot where stood the celebrated mosque impiously called "The Celestial Bride;" but a few mounds of rubbish and masses of ruins are all that remain of the splendid baths, the caravansaries, the colleges and noble dwellings that once adorned the capital of the East. The present town, which is built upon a height, consists of 1,500 houses, surrounded by stone walls, including three mean bazaars, and a covered charsu or square in the center.

Cabul, the capital of the kingdom, is enclosed on three sides by low hills, along the top of which runs a decayed wall. There is an opening towards the east, bounded by a rampart, where the principal road enters a gate, after passing a bridge over the river. The fort or castle of Bala Hissar, which stands on a height northward of this entrance, is a kind of citadel containing the king's palace, in which are several halls distinguished by the royal ornament of a gilt cupola. There is an upper fortress, used as a state-prison for princes of the blood. In the center of the city is an open square, whence issue four bazaars, each two stories high, and arched over at top. Most of the buildings of Cabul are of wood,—a material recommended by its power of resisting earthquakes, with

which this place is visited. Though not an extensive, it is a compact and handsome town. Being surrounded by gardens and orchards, watered by fine streams, the beauty and abundance of its flowers are proverbial; its fruits are in estimation far and near; and its climate and scenery are considered as unrivaled in the East. One of the most pleasing as well as interesting spots is the tomb of the celebrated Baber, the founder of the Mogul empire in India. It is situated at the top of an eminence near the city, among beds of anemones and other flowers, commanding a magnificent prospect, which that great and kind-hearted monarch used often to enjoy when passing his hours of leisure with his gallant companions, on the spot where his remains now lie interred.

Peshawer, the second city in point of population, stands in a fine plain, but upon an irregular surface. It is five miles round, and when visited by Mr. Elphinstone might contain about 100,000 inhabitants. The houses were built of brick, generally unburnt, in wooden frames, and commonly three stories high. The streets were paved, but narrow and inconvenient. Two or three brooks ran through the town, and were even there skirted with willows and mulberry trees. The streets and bazaars were crowded with men of all nations and languages, and the shops filled with all sorts of goods; but at that time the city was the residence of the court, and had consequently all the bustle and glitter attendant upon such a presence.

We now proceed to give a short account of the kingdom of Cabul, as it existed under the Dooranee dynasty. It is unnecessary for our purpose to describe the struggles of that people and the Ghiljees for power

previous to the reign of Nadir Shah. On the day of confusion which succeeded the murder of this monarch in June, 1747, a battle took place between the several bodies of troops, in which Ahmed Khan Abdallee headed the Afghans and Uzbecks against the Persians. But the conflict terminated without a decisive result; and Ahmed, fighting his way through Khorasan, reached Candahar with not more than three thousand horse. A treasure coming from India for Nadir, which had been seized by the inhabitants of that place, fell into his hands after some opposition; and Ahmed, at the age of twenty-three, assumed the ensigns of royalty at Candahar, in the month of October, 1747,—the Dooranee, Kuzzilbash, Belooche, and Hazara chiefs assisting at his coronation.

Possessed of a genius well calculated for commands, and a prudence and decision beyond his years, the young shah commenced his reign by the wise measure of conciliating his own tribe; after which he gradually gained an ascendency over the others,—a difficult and delicate task, in which he succeeded partly by a show of moderation, and partly by firmness, and occasional coercion, to which the strength of his party among the Dooranees enabled him to have recourse. But the most effectual means he used for consolidating the discordant mass of the Afghan tribes was foreign conquest; thereby at once giving employment to their military genius, and satisfying their love of plunder.

The feebleness of the Uzbeck and Indian empires had been exposed and increased by their contests with Nadir, and Persia was already distracted by the dissensions which had broken out in the family of her late sovereign. India, at once rich and weak, was the

most attractive point to commence with, and against it, accordingly, did Ahmed Shah first direct his attention and his arms.

His conquests there, having been already described in another part of this work, do not require any further mention. Suffice it to say, that they confirmed his power; and the monarchy thus established, which extended from Nishapour to Sirhind of the Punjaub, from the Oxus to the sea, was fashioned on the model of that of Persia.

It was natural that the follower of a successful sovereign should avail himself of his master's experience; and accordingly we find that in the general administration of government, and even in the arrangement of the household, and distribution of the offices of state,[10] the example supplied by Nadir was closely imitated, modified only in such points as might suit the peculiarities of the Afghan nation. We shall therefore omit all details on this subject, and the rather, because subsequent events have so deranged the whole system as virtually to have annihilated it for the present altogether.

Ahmed Shah died[11] at Murgha, in the Atchikzehee country, in June, 1773, in the fiftieth year of his age, and twenty-sixth of his government. He was succeeded by his son, Timur Shah, a prince who from his natural indolence, was ill qualified to maintain the fabric of power which his father had raised, or to rule with efficiency so turbulent a nation as the Afghans.

[10] These were very numerous, and each was distinguished by a rich and peculiar dress, which, together with the brilliant display of armor and jewels, particularly about the sovereign's person, threw an air of great splendor over the Dooranee court.

[11] Of a cancer in his face.

After a reign of twenty years, marked chiefly by rebellions and conspiracies, during the weakness of the crown gradually increased, he died at Cabul in 1793 without naming an heir,—an omission of little moment, as a faction, headed by his favorite queen and supported by the principal chiefs, placed Shah Zeman upon the throne, and kept him there in spite of all the other princes of the blood.

The fortunes of this price, who was deficient neither in abilities nor courage, were blasted by an ill-directed ambition, and a mistaken policy, arising from the evil counsels of a haughty, but timid and avaricious minister. While he should have busied himself in consolidating his power at home, and securing the possession of Khorasan, he wasted his time in foolish invasions of India; and, instead of endeavoring to secure the good-will of his own tribe, he disgusted them by neglect, want of confidence, ill-judged parismony, and finally by downright cruelty. A reign of seven years, which at first gave the fairest promise of success, was thus spent in bootless enterprises, and embittered by a series of domestic rebellions and dark conspiracies, which at length ended in his ruin. After terrifying the feeble princes of Hindostan, and alarming even the rising power of Britain,[12] which sent an army to Anoopsheher to check the progress of the Dooranee monarch in his threatened attack upon their ally the Nabob Vizier of Oude, Shah Zeman was forced by disturbances at home to withdraw from the country,

[12] It was with the view of causing a division on the side of Persia, and thus relieving the apprehensions entertained for our Indian dominions that the first embassy under Sir John, then Captain Malcolm, was sent to Persia.

and fell a victim to the ambition of a brother and the revenge of an injured statesman.

A serious conspiracy, in which some of the most powerful nobles of the realm were implicated, was discovered by an accomplice, and the whole of those engaged in it were seized and mercilessly put to death. Futeh Khan, the son of Sirafrauz Khan, one of these leaders, and chief of the Baurikzehee clan of Dooranees,—a man of great talents and little principle,—fled to Mahmoud, another of the princes of the blood-royal, and Zeman's most formidable competitor for the throne. Encouraged by his support, and strengthened by his genius, the insurgents increased so rapidly that they were able not only to oppose the shah, but finally to gain over his troops, and force him to fly. Betrayed by a mollah in whom he had confided, the unfortunate monarch was seized, and by having his eyes put out with a lancet, was rendered incapable of checking the career of his inhuman relative, or the schemes of his ambitious minister.

But the reign of the usurper was destined to be neither prosperous nor lasting; his indolent, timid, and unprincipled character was ill calculated to uphold an unjust cause. Sujah ul Mulk, the full brother of the unfortunate Zeman, who had been left at Peshawer in charge of the royal family and treasury, immediately, on hearing of the recent events, proclaimed himself king; and, although frequently defeated, he at length, taking advantage of the absence of Futeh Khan the vizier, and of a religious prejudice against Mahmoud, succeeded in overpowering all opposition, and in seizing that prince in his palace at Cabul. With a generosity unknown in these fierce struggles

he spared the eyes of his fallen kinsman,—an act of lenity which afterward caused his own ruin.

Sujah ul Mulk, now king of Cabul, found his reward in a very disturbed and short-lived success. Futeh Khan made his submission to him; but his moderate demands were imprudently rejected, and he retired in disgust to his castle of Geereesh, where he employed himself in intrigues against a prince who, as he conceived, had both injured and insulted him. Rebellions were fomented, disaffection encouraged, and at length, in an attempt of the discontented vizier to raise another prince to the throne, Mahmoud escaped, and succeeded in joining his wily friend Futeh. The event was productive of the most disastrous consequences. A year afterward, the mission to Cabul, under Mr. Elphinstone, found the king still in possession of the throne. But before they quitted the country his fortune had yielded to the influence of his rival; and, after a succession of reverses, the ill-fated Sujah was forced to seek protection with Runjeet Sing, chief of the Seiks. Disappointed in not meeting with the sympathy or assistance he hoped for, and inhospitably plundered[13] by that ruler, the exiled monarch once more took to flight, and threw himself upon the generosity of the British government, who afforded him an asylum at Loodheana.

In the meantime Mahmoud, though nominally king, was nothing more than a pageant in the hands of the ambitious Futeh Khan, who conferred upon the mem-

[13] The unfortunate king in his flight had managed to carry off several valuable jewels, and among others the celebrated diamond known by the name of "Koh e Noor," or "Hill of Light," described by Tavernier. But the ruler of the Seiks having learned this fact, never ceased to persecute his fallen guest till he consented to sell him this invaluable gem at a nominal price.

bers of his own family the principal offices of state and governments of the realm. But the country was disturbed by constant rebellions; and the Seiks not only made rapid progress in the Punjaub, but succeeded in getting possession of the celebrated valley of Cashmere, which had been one of the Afghan acquisitions. Endeavoring to compensate by conquests in the west for their losses in the east, Futeh proceeded to reduce Herat; and, by treachery as it is alleged, he made himself master of that city and of the person of Ferose Mirza, another son of the late Timur Shah, who had been residing there in retirement, paying to Persia a trifling tribute as the price of exemption from molestation. An intrigue with a discontented chief[14] of Khorasan was at length the cause of this able but unprincipled minister's downfall. Seduced by his representations and promises of assistance, he attempted to carry the Dooranee arms further into Khorasan; but, being worsted in an action with the prince-governor of Mushed and thrown from his horse, it was not without difficulty that he regained Herat. There, by some singular oversight, he fell into the power of Prince Camran, the son of Mahmoud, who, cruel and overbearing himself, and long since disgusted with the arrogance of the minister's demeanor, reproached him with his unauthorized enterprise and signal failure, and directed his eyes to be instantly put out,—an order which was executed upon the spot.

This inhuman act of revenge soon brought its own punishment. The brothers and relatives of the unfor-

[14] Mohammed Khan Caraooee, chief of Toorbut.

tunate vizier fled each to his own stronghold, where they immediately busied themselves in taking precautions for their safety,—strengthening their respective parties, and exciting rebellions against the king and his son. Shah Mahmoud and Camran, on the other hand, carrying the blind Futeh Khan along with them, sought to allay these disturbances; and endeavored to compel their unfortunate prisoner to use his influence with his kindred to desist from their treasonable attempts and return to their allegiance. But he steadily and indignantly rejected all their persuasions. "The eyes," said he, "which lighted you to a throne, and maintained you here, are now sightless;—without them I am useless, and you are weak. Your barbarous imprudence has deprived you of your only sure guide, and, sooner or later, fall you must and will." Exasperated at his determined resistance, they directed the miserable man to be tortured, and afterward put him to death, as has been averred, with their own hands.

The prophecy thus uttered was very soon fulfilled. Mahmoud and Camran were rapidly deprived of all their dominions, which, indeed, they did not dare to re-enter. Herat and its dependencies alone remained, and there they resided, paying to the crown of Persia the same tribute which had been formerly exacted from Ferose Mirza. The kingdom has since been rent into a multitude of petty factions, headed by the brother of the murdered vizier, or other great lords of the country, some of whom, in order to cloack their own ambitious designs, set up a pageant of the royal family, taken from the state-prison of Bala-Hissar.

Several of the remaining princes have, however, fled for refuge to Mushed in Khorasan, where they subsist upon the precarious hospitality of the government of that place; and, whatever other power may hereafter rule in Afghanistan, no doubt can be entertained that the glory of the house of Suddoozehee has set forever.

CHAPTER XVIII.

The Nestorians and Missions.

[A description of Persia would be incomplete without a notice of the Nestorians and other Christian missions and their work.]

NESTORIUS, a Greek by nationality, and a celebrated theologian of the fifth century, was born in the fourth century near Germanicia, a city in northern Syria. He was a very able, scholarly man, and an orator of power. He was ordained an elder by the patriarch of Antioch in the Catholic Church. In 428 he became patriarch of Constantinople.

Nestorius taught that Christ had two natures, that is, perfect God and perfect man, and united but not mingled. God was the (spiritual) divine Father and Mary was the human mother. He also rejected statues and pictures representing Christ, saints, or Mary. In 431 in the council of Ephesus, he was anathematized upon the above basis. Then Nestorius united with the Eastern Christian Church whose doctrines agreed with his own, after which the enemies of Nestorius called the sect Nestorians. The true origin of the Nestorians was in the old Assyrian nation. The Assyrians were descendants of Araphaxad, the third son of Shem. Their original home was in or close to the cradle of mankind in Mesopotamia, Assyria and Syria. Their empire extended nearly to Nineveh and Babylon. Then the great empire of Assyria was established.

Their first missionaries were St. Bartholomew and St. Thomas from the twelve apostles, and St. Maree and St. Edde from the seventy. Their first patriarch

was St. Maree, who resided in Ktispon, the capital of the Sassanites' dynasty, on the river Tigris. St. Maree died A. D. 82. After his death, Abriz, of Jerusalem, was chosen to take his place. He served from A. D. 90 to 107. After Abriz, Abraham, a relative of the Apostle James, became their patriarch from A. D. 130 to 132. Abraham's successor was James, a just man, and a relative of the Virgin Mary, mother of Christ. And in the changes, the Assyrian Christians have always kept in office a succession of patriarchs, even to the present time. The residence of their first patriarch was in Ktispon, and from that time in various places as Babel, Nineveh, Mosoel, Baghdad, and for a long time at Elkosh, the home of the prophet Nahum. The present patriarch resides in the village of Kudshanoos, in the Kurdistan mountains. His home is located on a hill and is surrounded by much beautiful scenery. The name of the patriarch is Marshiman. The church in which he administers is called St. Ruben, a building made of granite.

There are seven orders in the clergy: Patriarch, metropolitan, episcopus, archdeacon, elder, deacon and reader. The first three do not marry and do not eat meat, but fish, butter and eggs can be used. In older times, at the ordination of a patriarch, the presence of twelve metropolitans was required, but today they require only four and a few episcopi. The patriarch ordains the metropolitans and episcopi and these ordain the lower clergy. The duty of the patriarch is to overlook the entire church, and much of his time is also taken up in sending messages to the Turkish government and to Kurdish priests, about wrongs that have been committed against his people. The patri-

arch is highly respected and his messages receive prompt attention. His income consists of five to twenty cents from all the men who belong to his sect.

As it is described in some manuscripts about 500 years old, their faith was entirely evangelical. They believe in the Trinity: God, the Father, Son and Holy Spirit; three persons, equal in power and nature, working together for the salvation of mankind. They accept the creed of the Apostles and it is recited by the clergy and religious men and women. They believe in the merit of saints. Their clergy do not claim the power to forgive sins. They observe many days of fasting, as 25 days before Christmas, 50 days before Easter, and others. In times of persecution their schools and books were destroyed and the people became ignorant. Then the Roman Catholics introduced among them their literature which has changed much of the prevailing doctrines.

Some of their churches are built of stone, while others are made of brick and clay. Many of the buildings are from 1,200 to 1,300 years old and will stand for many years to come. They have very thick walls at the base but gradually taper towards the top. Their doors are quite low and a man must stoop in entering. These churches are called the houses of God. In the rear of each church there is a small room which is called the Holy of Holies. Nobdoy is allowed to enter into this place but the minister. In front of this room is a small pulpit on which are placed a Bible, cross and other ceremonial books.

The main features of worship are reading of Scripture, chanting Psalms, and prayer book. There are no seats in the room, so the audience sits on the floor

or stands throughout the service. Nestorians believe that baptism and the Lord's Supper are the two chief ordinances. The Lord's Supper is served on festival days, such as Christmas, Easter, and Ascension days. They do not believe with the Roman Catholics that the bread and wine become the flesh and blood of Christ, but they put much emphasis on these emblems after they have been consecrated; they are then holy. Baptism is administered by elders and bishops and is administered on children by immersing three times in the name of the Father, Son and Holy Spirit.

The Assyrians had twenty-five schools; the higher colleges were located at Nesibis, Odessa, the Urhai. These colleges were the strength of the church, and "these schools were fountains from which flowed living waters for a thirsty land." All the monks of this church were educated in these schools, and by studying their history we will see how great was their zeal for the spread of the gospel. The text from which they preached, was "The love of Christ for sinners, and His last commission," Matt. 28:19, 20. Some of their missionaries went to India, Persia, Tataristan, Bloogistan, Afghanistan, China and North Africa. They established twenty-five churches in Persia, and a small church in India. They converted 200,000 heathen in the territory that lies between China and Tataristan. Not long ago in one of their churches in China was found a monument which had been set by one of their pioneers of the cross about 700 years ago. On it were engraved the creed, doctrine of the Trinity, incarnation of Christ, and the names of many of their leaders.

"The ancient church of the Assyrians, which began

with the Apostles, has been praised in all the eastern and western churches for its zeal in spreading the gospel, but at no time in history has it been free from persecution. Like the burning bush of old, this church has been burning with persecution, but has not been consumed. The ten plagues of Egypt have been here several times. It has passed through the agony of blood, but with a spirit of submission to the will of God who rules over all the changes of a nation for the good of his own kingdom." Severe persecutions began in A. D. 325; in the fourteenth century by Tamerlane. In 1848 25,000 Assyrians were massacred in one month by Kurdish dukes, and in 1897 a bishop, two elders and ten men were killed as martyrs. In January of 1915, at least 20,000 Christians were killed by Kurdish and Turks, and over 3,000 of these at Urmia District, and over 5,000 others died of disease in Urmia, Persia, during the five months of Turkish and Kurdish Tribes occupation. These figures were based on careful investigation and record. There having been 3,000 Christian burials alone in the city of Urmia. On January 2d, before the Russians left Urmia, there were between 32,000 and 35,000 Christians in the city and villages on the surrounding plains. Within a few days after January 2d, between 8,000 and 10,000 left the country. Of the 6,500 Christian families in the district, all but 1,000 were robbed of all their possessions and nearly all suffered some loss. The total loss to Christians had been estimated at $2,500,000, and added to that, the Presbyterian Mission sustained a loss of $10,000 during one attack. Considerably more than 100 Christian girls turned Moslems during the Turkish occupation in hope of

escaping violence. No doubt today hundreds of martyrs from this nation are before the altar of God singing praises for the testimony which they held. All the colleges of the Nestorians were destroyed in the fourteenth century by Tamerlane. From that time they have not had a single school. After their books had been burned by the Mohammedans, in order to keep them ignorant, the learned monks and bishops, who were full of the spirit of Christ, in spreading the gospel, at home and abroad, all vanished. The only effort toward education is by monks teaching dead languages to aspirants to the priesthood. Among 80,000 in Kurdistan and 50,000 in Persia, there are only five men and women who can read. The words of the daughter-in-law of Eli, when she said: "The glory is departed from Israel," could have been applied to this people. As to the missions and their work, France, America, England and Russia are all represented in the cause, and some work is done by Swedes and Germans in the villages of the Urumiah plain, but they have liberty in doing missionary work only among the subjects of the king who are not Mohammedans. The Roman Catholic work began among the Armenians in the sixteenth century, and in the eighteenth century among the Nestorian Christians. The Protestant Mission was started in 1747, among the Gulbors (commonly called Fire Worshipers). Henry Martyn was the pioneer of this century. He left as his legacy the Persian version of the New Testament.

In 1835 a permanent Protestant Mission was established by the Rev. Justin Perkins and Asahel Grant, M.D., in Urmia, by the American Board. It was called the Mission of the Nestorians. From time to

time other workers came, such as Messrs. Stoddard, Starkings, Dr. Coan and Mr. Ray. Other workers who should be mentioned are Dr. Larabee, Rev. Shedd, Dr. Cochran and Dr. Wishard.

In 1871 Teheran was occupied; Tabriz in 1873; Hamadan in 1881. The Episcopal Church of England began work here in 1890 and the Greek Church of Russia in 1896. Each has a station in Urmia. Their work is for the Nestorians. The Church Missionary Society has stations at Ispahan, Yezd, Kerman, and Shiraz. In addition to these there are several personal workers. One of these was Rev. Knanishu Moratkhan, my sister's father-in-law. His work now is in charge of Rev. Joseph Knanishu, my brother-in-law. Rev. Wilson says: "Whatever may be the purpose of these missions, it is evident that the restrictions of government have largely hindered all of them from evangelizing Mohammedans. This law grows out of the teaching of Mohammed. The Koran forbids Christians to preach to Islams. Christians dare not discuss questions of religion and teach. Any Mohammedan who denounces the faith deserves death, and that one who kills the deserter has done a noble deed." Some of the converts have suffered martyrdom, and one who was killed after a great torture, prayed as his last words: "O Jesus, we thank Thee that Thou hast made us worthy to be Thy martyrs. Our supplication is that our blood may become as seed to Thy church." The name of Mirza Ibrahim will never be forgotten as a martyr for Christ. He was a convert from Islam, was baptized in Khoi and driven out by his family. He was arrested in Urmia while telling others of his new-found faith. When brought

before the Suparast and governor he boldly confessed Christ, and maintained the truth of the gospel. He was beaten, threatened and imprisoned. He was offered money if he would forsake his faith. Finally he was taken to Tabriz under guard and imprisoned, and his appeals to the Shah (king) for release were vain. After suffering the horrors of a Persian prison for almost a year, he was choked to death by his fellow prisoners, by and with the connivance of the authorities. A number of criminals, one after another, took him by the throat, saying, "Declare the Ali is true and Jesus false." He answered, "No, Jesus is true. Jesus is true, though you slay me." After his martyrdom the Grand Vizier observed: "Our law is that the perverter shall be put to death; it was a mistake to imprison him. He should have been executed immediately." These are only a few of the facts that have hindred mission work in Persia and made it very slow.

The following narrative is a pleasing illustration of the faithfulness of God, who will not let his devoted servants "labor in vain," or "spend their strength for naught." The Rev. Henry Martyn was not permitted, while in the flesh, to see the effects of his holy example and of his bold confession of the Saviour whom he loved, in land where that blessed name was despised; yet, doubtless, in the great day which will make all things manifest, there will be many who will be his crown of rejoicing. This account is taken from the Asiatic Journal, and was written by a person who spent a few weeks at Shirâz, in Persia.

Having received an invitation to dine (or rather sup) with a Persian party in the city, I went and

found a number of guests assembled. The conversation was varied—grave and gay; chiefly of the latter complexion. Poetry was often the subject; sometimes philosophy, and sometimes politics prevailed. Among the topics discussed religion was one. There are so many sects in Persia, especially if we include the free-thinking classes, that the questions which grow out of such a discussion constitute no trifling resource for conversation. I was called upon, though with perfect good-breeding and politeness, to give an account of the tenets of our faith; and I confess myself to have been sometimes embarrassed by the pointed queries of my companions. Among the guests was a person who took but little part in the conversation, and who appeared to be intimate with none but the master of the house. He was a man below the middle age, of a serious countenance and mild deportment; they called him Mahomed Rahem. I thought that he frequently observed me with great attention, and watched every word I uttered, especially when the subject of religion was under discussion. Once when I expressed myself with some levity, this individual fixed his eyes upon me with such peculiar expression of surprise, regret, and reproof, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. I asked privately one of the party, who told me that he had been educated for a mollah, but had never officiated; and that he was a man of considerable learning, and much respected; but lived retired, and seldom visited even his most intimate friends. My informant added, that his only inducement to join the party had been the expectation of meeting an Englishman; as he was much attached

to the English nation, and had studied our language and learning.

This information increased my curiosity, which I determined to seek an opportunity of gratifying, by conversing with him. A few days afterwards I called upon Mahomed Rahem, and found him reading a volume of Cowper's poems! This circumstance led to a discussion of the merits of English poetry and European literature in general. I was astonished at the clear and accurate conceptions which he had formed upon these subjects, and at the precision with which he expressed himself in English. We discoursed on these and kindred topics for nearly two hours; till, at length, I ventured to sound his opinions on the subject of religion.

"You are a mollah, I am informed."

"No," said he, "I was educated at a madrussa (college), but I have never felt an inclination to be one of the priesthood."

"The exposition of your religious volume," I rejoined, "demands a pretty close application to study; before a person can be qualified to teach the doctrines of the Koran, I understand, he must thoroughly examine and digest volumes of comments, which ascertain the sense of the text and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfil his important duties." As he made no remark, I continued: "Our Scriptures are their own expositors.[1] We are solicitous only that they should be read; and although some particular passages are not without difficulties, arising from the inherent obscurity of language, the faults

[1] Is not the Holy Spirit who gave them forth the real expositor?

YOUEL BENJAMIN MIRZA,

The author's nephew, who is in America preparing for mission work in the Johns Hopkins University, of Baltimore, Md.

of translation, or the errors of copyists; yet it is our boast that the authority of our Holy Scriptures is confirmed by the clearness and simplicity of their style, as well as precepts."

I was surprised that he made no reply to these observations. At the hazard of being deemed importunate. I proceeded to eulogize the leading principles of Christianity, more particularly in respect to their moral and practical character; and happened, among other reflections, to suggest that, as no other concern was of so much importance to the human race as religion, and as only one faith could be the right, the subject admitted not of being regarded as indifferent, though too many did so regard it."

"Do not you esteem it so?" he asked.

"Certainly not," I replied.

"Then your indifference at the table of our friend, Meerza Reeza, when the topic of religion was under consideration, was merely assumed, out of complaisance to Mussulmans, I presume?"

I remembered the occasion to which he alluded; and recognized in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned that I had acted inconsistently; but I made the best defence I could, and disavowed, in the most solemn manner, any design to condemn the religion which I profess.

"I am heartily glad I was deceived," he said; "for sincerity in religion is our paramount duty. What we are we should never be ashamed of appearing to be."

"Are you a sincere Mussulman, then?" I boldly asked.

An internal struggle seemed, for an instant, to agitate his visage; at length he answered mildly, "No."

"You are not a sceptic or free-thinker?"

"No, indeed, I am not."

"What are you, then? Be you sincere. Are you a Christian?"

"I am," he replied.

I should vainly endeavor to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first with a look which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater importance to himself than to me, speedily restored me to recollection, and banished every sentiment but joy. I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport, but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which, in spite of his opinion that it was the duty of every one to wear his religion openly, he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change?" I asked.

"I will tell you that likewise," he replied. "In the year 1233 (of the Hejira) there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our mollahs as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy

to infidels, as the Christians are termed by the followers of Mohammed; and I visited the teacher of the despised sect, with the declared object of treating him with scorn and exposing his doctrines to contempt. Although I persevered for some time in this behavior towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to inquire candidly into the subject of them, and finally to read a tract which he had written in reply to a defence of Islamism by our chief mollahs. Need I detain you longer? The result of my examination was a convinction that the young disputant was right. Shame, or rather fear, withheld me from this opinion. I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me."

Upon this he put into my hand a copy of the New Testament, in Persian. On one of the blank leaves was written, "*There is joy in heaven over one sinner that repenteth.* Henry Martyn."

"The restless millions wait
That light whose dawning maketh all things near.
Christ also waits, but men are slow and late.
Have we done what we could? Have I? Have you?
A cloud of witnesses above encompass us.
We love to think of all they see and know.

But what of this great multitude in peril,
Who sadly wait below?
Oh! let this thrilling vision daily move us
To earnest prayers and deeds unknown,
That souls redeemed from many lands may join us
When Christ brings home His own."

CHAPTER XIX.

Great Commission and Medical Mission.

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."—*Matt.* 28 : 19, 20.

AFTER our Lord and Master had conquered death, the last enemy of the human race, and implanted the hope of resurrection in the hearts of His disciples, completed His great work of redemption, and was ready to return to His heavenly home, He spoke these words, or gave this great commission to His disciples, to carry the message of salvation to the whole world, so that a new and heavenly power might be introduced into humanity.

A new spiritual kingdom might be established in the world, and a new day might dawn upon all those that are sitting in darkness and under shadow of death; hence this commission of preaching the Gospel is absolutely necessary, for it is the direction of the Spirit of Christ.

Christ Himself qualifies His servants for it, calls them to it. The Holy Spirit directs them and succeeds them in it. With pleasure and courage they met trials and tribulations, even death; martyr death is to them crown of eternal life and eternal glory. Everywhere they go they never fail from doing good while the world despises and hates them, but instead

of this, they show love and kindness towards those that persecute and hate them, because God has so loved the world that He let His Son die for it.

Though all powers and principalities of this dark world may rise against the church and the disciples of Christ, yet their weapons will not prosper against it, for under the influence of the Holy Ghost the Word shall the more spread and be glorified among all nations and tribes that are dwelling under the sun. Because salvation that Christ brought is for all, and His command is to go preach My Gospel to every creature.

This commission of preaching everlasting Gospel of Salvation is very important and great, because it is not a message or gift of a mere human, but it is a message or a gift of God, who through His infinite mercy has sent it to mankind, therefore there is nothing in the world so great, so precious and everlasting that a human being can communicate to his fellow men as the tidings of the Gospel of Christ, because this Gospel embodies all privileges—freedom, peace, prosperity, civilization, temporal and eternal happiness of every creature on earth.

We Christians who believe in the Gospel of Christ must let nothing enter into our hearts and take higher place than Christ and His love, no pleasures and riches of this world, which are all corruptible; we must sacrifice them all under His feet, which were pierced for our sins and for our salvation.

He has shown to us sinners infinitely greater love than our own parents and friends; we must leave all and follow Him. If we follow Him, He will take us to a place where our parents, our friends or the whole world can not take. He alone has and can give us

everlasting life and kingdom, to live and rule with Him for ever and ever. His Gospel is true and the only rule of life; what is said against it is false and blasphemy against that God, Merciful Father, who sent His only begotten Son to save us from sin and second death, to sanctify and make us holy as He is Himself holy, and to make us heirs of the kingdom of heaven and eternal life.

The everlasting God of Love, who made four rivers for watering the Garden of Eden, and has also given us four gospels in which the water of life is found—from which gospels the water of life will flow until this whole and thirsty world is watered, made it a paradise until the tabernacle of God be with men and He dwell among them and be their God.

To follow Christ and proclaim His blessed Gospel ought to be the highest joy of every believer in Him. He laid aside insignia of His exalted station, came down and became like us in everything, but without sin. He spared not His own life, but made it a sacrifice for our life. He has left a great example and given command that we should follow His footsteps and proclaim His Gospel to all people, to instruct them in the things of God, to hold fellowship with Him in every ordinance and obey Him in every command, and to depend on Him in every circumstance for His promised presence and assistance.

The command and the promise are: Go, preach My Gospel to all the world, "lo, I am with you alway, even unto the end of the world." Through this command and precious promise, we shall be a happy instrument in the hands of God to convert many from their iniquities and false opinions to the true God and the Saviour, and

by His plentiful endowment with the Holy Spirit we shall become His true and faithful disciples, and shall be the means of reconciling many to God, and make many sinners wise unto salvation; by conviction of sin prepare them to receive the divine salvation of our dear Lord and Saviour. During His early life He has wonderfully exerted His power in helping, and showing great mercy to all people in teaching them to cast down self-righteousness and self-sufficient sinners. He has shown great mercy and honors to the poor and debased, and enriched them with favors in healing their diseases and forgiving their sins, and then He commanded His disciples to go about and do the same—that is to go, preach His Gospel of love, power and grace to redeem sinners from sin, Satan and the world.

It may happen that an earthly monarch may leave his exalted station and go to the degraded corners of his dominion and do acts of kindness to his rebellious subjects and command his servants to devote their entire life to such acts of charity, but these acts are all human and will extend as far as this present life goes, but no farther.

But, contrary to this, what Christ did and is still doing, and what He commanded His disciples to do, will extend not only for the present life, but also for the life which is to come. He is our life, He is the life of the world. He has given life for our present existence; if we obey His command, believe His promises, He will give us eternal life and happiness. St. John says, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

This is true, those that have the Son have life; those that have not the Son have no life, but the wrath of God abides upon them.

A disciple of the Lord must not look ahead upon tribulations, trials and dangers that he will meet, but obey the commands and believe the promise, "Lo, I am with you alway, even unto the end of the world," that is to say, I will make all things easy for you, will not forsake you; therefore, go "preach My Gospel and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

NEED.

There are about 15,000,000 people in Persia, representing many religions, sects and races; but they are native Persians. The Mohammedan religion predominates and is divided into many sects; Fire Worship is the oldest religious faith; but the Nestorians and the Gregorians have a large following. All the religions of Persia, excepting Mohammedanism, are monogamistic as to marriage.

All Orientals are very religious and bigoted in their faith. The character of medical and hospital work therefore that will succeed with the least hindrance is that based on purely scientific and humanitarian principles. It should be open to the followers of every religious faith and project its work on this high plain.

The condition of the peoples of Persia, outside of their religions, from a physician's viewpoint, beggars description. The physical man of Persia must first be saved; for on this foundation the mental, moral and

religious man must be built. *Mens sana in corpore sano* is yet to be realized in Persia.

Elliot Crawshay Williams, in his most excellent book, "Across Persia," pages 9 and 10, gives the following sad picture and also suggests the only remedy: "At every corner there is some terrible sight; a man holding up the withered stump of an arm; a deformed child; a woman whose sightless eyes peer into yours; almost every other man or woman you meet has something amiss; a contorted face; a dead-looking open eye which glares blindly out; a sunken temple; a network of pitted scars. Disease, uncontrolled by science, runs riot like some luxurious tropical growth. . . . . The doctor is the greatest, the best, the most respected of missionaries, and rightly so. He heals men's bodies that chiefly require healing at the present moment. Sanitary conditions, knowledge of remedies and of the methods of disease prevention, a better and more healthful way of life: these are the first steps toward the regeneration of Oriental peoples."

S. G. W. Benjamin, ex-minister of the United States to Persia, in his book "Persia and the Persians," page 364, says: "It must be admitted that the most important factor now at work in the missionary field of Persia, is one that is largely secular. I refer to the employment of missionary physicians. Persons who do not care to be instructed in the tenets of a faith other than their own, are still in need of physical aid; all may not be in spiritual need, but all sooner or later require a physician. . . . Fletcher of Saltoun said: 'Give me the songmakers of a country, and you may have the lawgivers.' I would modify this in an Oriental country and say, 'Give me the physicians.'

If the physician be also a missionary, and withal a shrewd man, there is scarce a limit to the influence he can obtain."

The diseases which prevail in Persia are the ordinary diseases of the United States. There are certain diseases more prevalent and aggravated, viz., smallpox, diphtheria, cholera, all forms of eye troubles, tuberculosis; thousands of deaths occur from childbirth unattended, tumors, cancers, the ordinary fevers in a more malignant form, nervous and mental ailments, etc.

As to the method of treatment of these diseases, it must be remembered that the home treatment is quite out of the question. That most beneficent form of medical service rendered in the home by the "family physician" would be of little value in Persia. This is on account of the ignorance of the people as to the caring for the sick, as to the nature of disease and of medicine. The home is ordinarily a mud-hut of one or two rooms in which are huddled together from five to ten people. The floor is used for chairs, tables, sofas, and beds. The oven is used for cooking purposes and the smoke escapes through a small hole in the roof. Heat is almost impossible in these homes. The water is most frequently impure, carried from a stream which flows through the city or village and into which the refuse is not infrequently dumped. What would home treatment amount to, under circumstances like these, even in this country?

These conditions make most imperative the hospital treatment of all diseases. The problem of bringing the sick to the hospital is more easily solved than that of treating the people in their homes.

Almost every year some part of the country is visited by the cholera. It destroys lives by the thousands. It only lasts five or six weeks in the summer months. Smallpox is a disease in childhood, and mostly of the pustulant kind; occasionally the hemorrhagic type occurs. There is a great eye trouble. You will see many people blind from infectious disease, such as granulated lids and ophthalmia neonatorum. Of surgery there is very little practiced. Many of these diseases of the eye are cataracts, a removal of the deposit, the cataract bean, gives sight, and so many of these people might be given their sight if there were one who could serve them by the knowledge of medicine and surgery as taught in America. There is no country that is so deplorably deficient in the knowledge of medicine and surgery as Persia. While there are some native physicians who declare themselves pupils of Galen and Hippocrates, called by them Jalenoos and Bocrat, their practice is a mixture of the most wretched empiricism, with the exhibition of a few samples, the qualities of which experience has taught them. They classify diseases into four divisions—hot, cold, moist and dry—and this in the most arbitrary manner, on no apparent principle. They combat each disease by an application of an opposite tendency. A gentleman in Persia whose servant was unwell consulted a native physician. "Sir," said the doctor, "the patient's illness arises from sixteen different causes. Now, in this pill, which I mean to give, there are sixteen different ingredients, so arranged that each will operate upon its respective cause, and thus cure your servant," the virtues of the remedy being as vaguely determined as the nature of the disorder. They are

totally ignorant of anatomy, and unacquainted with the circulation of the blood, so that their proficiency in surgery is no greater than their knowledge of medicine; and when patients recover under their hands, it is to be attributed to soundness of constitution rather than to any ability of treatment on the part of the professional attendant.

There are persons, among the tribes particularly, who pretend to hereditary powers of curing certain distempers. Sir John Malcolm mentions a chief named Hedayut Koili Khan, who banished agues by tying his patients up by the heels when the periodical attack was approaching, applying the bastinado severely and abusing them bitterly all the time—a process which, he asserted, produced "heat and terror, instead of a cold fit."

The following case will give us an idea of their estimation of the scientific physician; it is related by a traveler in Persia: The patient was a little boy aged twelve, named Khan Mirza, who was suffering from paralysis and wasting of the arms and legs. When I had completed my examination of him and heard the history of his sickness, I knew that I could do nothing for him, and as gently as possible told his father and mother, who had brought him to me, that I was powerless to help them, adding that I was doubtful whether the best physicians in Firangistan with the best appliances at their disposal could restore him to health.

"Sahib," they wailed, "we know that you can cure him if you like. We are only poor peasants, and we cannot reward you as you have a right to expect, but

tell us what sum of money will satisfy you, and if possible we will obtain it."

I told them that to cure their child it was not money I wanted but the power of working miracles. "Can you believe me," I concluded, "when I tell you that I would rejoice to help you if I could, but that it is beyond my skill, and not mine only, but that of the greatest physicians of our country? I neither desire nor would consent to accept your money, but I have no right to deceive you with false hopes. Surely you must understand that there are diseases which no physician can heal, and that, for instance, when the ejel comes, Jalenoos and Bocrat themselves have no resource but to say, there is no strength and no power save in God the Supreme, the Mighty!"

"You speak truly," answered the father; "but that only holds good of death."

"How then," said I, "does it come to pass that even amongst the rich there are blind and deaf and halt and dumb persons, who would give any price to be restored to health if they could find one to cure them, but who go down to their graves unhealed?"

"It is because they cannot get hold of a physician like you," replied the man. In the face of such faith what could one do but make up a prescription which if it were not likely to do much good could at least do no harm.

When a traveler gets near to the gate of a city in the Orient, the first thing that attracts his attention is the voice of the blind beggars who sit on either side of the road and cry for help. As you go farther on and enter into the city, there are seen not only blind beggars, but also helpless cripples and half-naked creatures full of

sores and repulsive deformities of various sorts, who sit at every street corner, public place, all pleading for help in their need, again and again. It is an ancient custom of putting sick and diseased on the street or public square, so the passer-by may be of help to him, in word or deed. Sometimes they think that if each person take a part of the disease soon the diseased will get well. We have the words of Isaiah, the prophet to Israel, saying of the Messiah, "He took our infirmities, and bare our diseases." In the time of Christ, Mark 6:56, it is said, "Whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment; and as many as touched Him were made whole."

In the human ministry of Jesus Christ wherever He went to teach and preach there they brought to Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them. Matt. 4:24.

When Jesus sent out His apostles in His name and for His work "He gave them power against unclean spirits, to cast them out, and to heal all manner of disease." Matt. 10:1. Among the people more (nine in ten) of Christ's miracles were medical miracles, miracles applied to derangements of the human system.

The news of a medical doctor is a news of joy for those who have been suffering. They really believe he is sent of God to cure them. So it will not be long before the door is blockaded with the diseased. Some have come ten, twenty miles, to see the doctor. To

give aid to such persons is considered a heavenly blessing.

Mrs. Isabella Bird Bishop's testimony is that "no one follows in the Master's footsteps so closely as the medical missionary. The medical mission is the outcome of the living teachings of our faith. In healing, helping, blessing; softening prejudice, diminishing suffering, making an end of many of the cruelties which proceed from ignorance; restoring sight to the blind, limbs to the crippled, health to the sick, telling in every word of love and of consecrated skill, of the infinite compassion of Him who came 'not to destroy men's lives, but to save them.'" Luke 9:56.

The ministry of healing is Christlike. There is not a language and scarcely a dialect in which the matchless parable of the Good Samaritan has not served to interpret the true meaning of the Golden Rule. Can we not interest you in this work? We want you to have a part in it. If you will write us, we shall be glad to reply. The medical mission was inaugurated by our Lord Himself as a proof of His divine ministry when He "healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. 8:16, 17.

CHAPTER XX.

Persian Stories.

THE REAL BEAUTY.

ONCE there was a king who disguised himself in the costume of a dervish and went around among his subjects to see if they were happy and if justice was properly administered by his officers. In doing so it happened that once he became the guest of a weaver who had a very beautiful wife. The king was very much impressed by her beauty and repeated his visits so often that both the weaver and his wife discovered that he was not a dervish but their king in disguise, and that he was altogether too much pleased by her beauty. The weaver's wife colored some eggs —several of them she dyed in very beautiful rich colors, and several of them were not so pretty. When the supposed dervish came again she placed all of the colored eggs before him and asked which of them he thought the prettiest. He, of course, picked out the pretty, bright-colored ones. She then asked him to remove the shell from all of them. When he had done so she asked, "Which are the most beautiful now?" He, of course, replied that they were all alike. So it is with women, she told him; some appear beautiful, some do not, but remove their outward adornments and they are all alike—real beauty is in the intellect, the soul. Then the king understood that they had found out who he was and why he came so often, and

he respected her wisdom and repented for the evil designs he had cherished in regard to her, and appointed her husband his vizier.

A BOY ON SHIPBOARD.

A king was sitting in a vessel with a Persian slave. The boy having never before seen the sea, nor experienced the onconvenience of a ship, began to cry and lament, and his whole body was in a tremor. Notwithstanding all the soothings that were offered, he would not be pacified. The king was much annoyed, but no remedy could be found. A philosopher, who was in the ship, said, "If you will command me, I will silence him." The king replied, "It will be an act of great kindness." The philosopher then threw the boy into the sea, and after several plunges, they laid hold of the hair of his head and dragging him towards the ship he clung to the rudder with both hands.

When he got out of the water he sat down quietly in a corner of the vessel. The king was pleased, and asked how this was brought about. The philosopher replied, "At first he never experienced the danger of being drowned; neither knew he the safety of a ship." In like manner, he knoweth the value of prosperity who hath encountered adversity.

THE MUEZZIN'S VOICE.

A certain muezzin in the mosque had so harsh a voice that his call to prayer only kept the worshipers away from the service. The prince, who was the

patron of the mosque, being tender-hearted and not wishing to offend the man, gave him ten dinars to go somewhere else, and the gift was gladly accepted. Some time afterward the fellow returned to the prince and complained that an injustice had been done him by the smallness of the donation, "for," said he, "at the place where I now am they offered me twenty dinars to go somewhere else and I will not accept it." "Ah," laughed the prince, "don't accept it, for if you stay longer they will be glad to offer you fifty."

THE UNGRATEFUL WRESTLER.

A person had arrived at the head of his profession in the art of wrestling; he knew three hundred and sixty capital sleights in this art, and every day exhibited something new; but having a sincere regard for a beautiful youth, one of his scholars, he taught him three hundred and fifty-nine sleights, reserving, however, one sleight to himself. The youth excelled so much in skill and in strength, that no one was able to cope with him. He at length boasted, before the Sultan, that the superiority which he allowed his master to maintain over him was out of respect to his years, and the consideration of having been his instructor; for otherwise he was not inferior in strength and was his equal in point of skill. The king did not approve of this disrespectful conduct, and commanded that there should be a trial of skill. An extensive spot was appointed for the occasion. The ministers of state and other grandees of the court were in attendance. The youth, like a lustful elephant, entered with

a percussion that would have moved from its base a mountain of iron. The master, being sensible that the youth was his superior in strength, attacked with the sleight which he had kept to himself. The youth not being able to repel it, the master with both hands lifted him from the ground, and raising him over his head flung him on the earth. The multitude shouted. The king commanded that a dress, and a reward in money, should be bestowed upon the master, and reproved and derided the youth for having presumed to put himself in competition with his benefactor, and for having failed in the attempt. He said, "O king, my master did not gain the victory over me through strength or skill; but there remained a small part in the art of wrestling which he had withheld from me, and by that small feint he got the better of me." The master observed, "I reserved it for such an occasion as the present; the sages having said, 'Put not yourself so much in the power of your friend, that if he should be disposed to be inimical, he may be able to effect his purpose.' Have you not heard what was said by a person who had suffered injury from one whom he had educated? 'Either there never was any gratitude in the world, or else no one at this time practices it. I never taught any one the art of archery who in the end did not make a butt of me.' "

THE STORY OF CYRUS THE GREAT WHILE A BOY.

King Astyages had a remarkable dream which his soothsayers interpreted to mean that his grandson born of Madane was destined to become king of Media. Astyages, fearing that his grandson might dethrone

him, decided to have the child put to death. Accordingly, he secured the child and handed him over to Harpagus, his most trusted servant, with instructions to have him put to death without fail. Harpagus promised, but dared not carry out the order himself. He handed the child to a mountain shepherd with strict orders to put the child to death and to show the dead body to his servants as evidence that the deed had been done. The shepherd took the child to his home. His wife, who was mourning the death of her own child, persuaded her husband to expose their own dead child and to keep the royal child as their own. This was done. The servants of Harpagus were shown the dead body of the shepherd's son and reported to Harpagus that the child had verily been put to death, for they had seen the body exposed.

After ten years the children of the village were playing one day and chose this shepherd's son (Cyrus) to be their king. One of the sons of a nobleman refused to obey the king's orders, and the boy-king accordingly had him severely scourged. The boy, as often happens, ran crying to his father, who at once complained to King Astyages. He summoned the boy-king Cyrus and inquired why he had presumed to scourge the son of a nobleman. Cyrus replied, "When your subjects refuse to obey your orders what do you do?" "I punish them, of course," replied the king. "And that is what I did," said Cyrus. "The boys chose me king and I simply enforced the king's orders." The beauty, talents, and intelligence of the boy showed plainly that he was not the son of the herdsman. Upon inquiry the truth was made known to Astyages, who feared greatly and would have put

Cyrus to death, but the soothsayers persuaded him that he need not fear, for Cyrus had already been king, and the dream perhaps had no other or deeper meaning.

The king accordingly spared his life and became very fond of him. Cyrus grew up at the king's court and became a brave and popular youth, excelling in all manly sports. His grandfather, Astyages, was much given to drinking and feasting. On one occasion Cyrus was to serve as his butler and hand him his wine. As Cyrus handed the king the cup he neglected to touch it with his lips, as the custom was. The king asked for the reason of this omission. Cyrus replied, "There is poison in the cup." The king, in great agitation, asked how he knew that. "Because," said Cyrus, "yesterday I saw you drink the same poison until you were unable to walk and you spoke very foolishly." The king, however, was not afraid of that poison.

A BARBER AT BAGDAD.

In the reign of the Caliph Haroun al Rashid, of happy memory, lived in the city of Bagdad a celebrated barber of the name of Ali Sakal. He was so famous for a steady hand and dexterity in his profession, that he could shave a head and trim a beard and whiskers with his eyes blindfolded, without once drawing blood. There was not a man of any fashion at Bagdad who did not employ him, and such a run of business had he that at length he became proud and insolent, and would scarcely ever touch a head whose master was not at least a Beg or an Aga. Wood for

fuel was always scarce and dear at Bagdad, and as his shop consumed a great deal, the wood-cutters brought their loads to his in preference, almost sure of meeting with a ready sale. It happened one day that a poor wood-cutter, new in his profession and ignorant of the character of Ali Sakal, went to his shop and offered him for sale a load of wood, which he had just brought from a considerable distance in the country on his ass. Ali immediately offered him a price, making use of the words, "For all the wood that is upon the ass." The wood-cutter agreed, unloaded his beast, and asked for the money. "You have not given me all the wood yet," said the barber, "I must have the pack-saddle (which is chiefly made of wood) into the bargain, that was our agreement." "How," said the other, in great amazement, "who ever heard of such a bargain? It is impossible." In short, after many words, and much altercation, the overbearing barber seized the pack-saddle, wood and all, and sent away the poor person in great distress.

He immediately ran to the Cadi and stated his griefs; the Cadi was one of the barber's customers and refused to hear his case. The wood-cutter applied to a higher judge; he also patronized Ali Sakal and made light of the complaint. The poor man then appealed to the Mufti himself, who, having pondered over the question, at length settled that it was too difficult a case for him to decide, no provision being made for it in the Koran; and therefore he must put up with his loss. The wood-cutter was not disheartened, but forthwith got a scribe to write a petition to the Caliph himself, which he duly presented on Friday, the day when he went in state to the mosque. The Caliph's

punctuality in reading petitions is well known, and it was not long before the wood-cutter was called to his presence. When he had approached the Caliph, he kneeled and kissed the ground, and then, placing his arms straight before him, his hands covered with the sleeves of his cloak, and his feet close together, he awaited the decision of his case. "Friend," said the Caliph, "the barber has words on his side, you have equity on yours. The law must be defined by words, and agreements must be made by words; the former must have its course, or it is nothing; and agreements must be kept, or there would be no faith between man and man. Therefore the barber must keep all his wood, but—" Then calling the wood-cutter close to him, the Caliph whispered something in his ear, which none but he could hear, and then sent him away quite satisfied.

Here, then, Kalmdor, or the story teller, made a pause in his narrative and said (whilst he extended a small tin cup which he held in his hand), "Now, my noble audience, if you will give me something I will tell you what the Caliph said to the wood-cutter." He had excited a great curiosity, and there was scarcely one of his hearers who did not give him a piece of money.

"Well, then," said he, "the Caliph whispered to the wood-cutter what he was to do, in order to get satisfaction from the barber, and what that was I will now relate. The wood-cutter having made his obeisances, returned to his ass, which was tied without, took it by the halter and proceeded to his home. A few days after, he applied to the barber, as if nothing had happened between them, requesting that he and a com-

panion of his from the country might enjoy the dexterity of his hand, and the price at which both operations were to be performed was settled. When the wood-cutter's crown had been properly shorn, Ali Sakal asked where his companion was. 'He is just standing without here,' said the other, 'and he shall come in presently.' Accordingly he went out and returned, leading his ass after him by the halter. 'This is my companion,' said he, 'and you must shave him.' 'Shave him!' exclaimed the barber in the greatest surprise; 'it is enough that I have consented to demean myself by touching you, and do you insult me by asking me to do as much for your ass? Away with you, or I will send you both to Jehanum,' and forthwith drove them out of his shop.

"The wood-cutter immediately went to the Caliph, was admitted to his presence, and related his case. ''Tis well,' said the commander of the faithful; 'bring Ali Sakal with his razors to me this instant,' he exclaimed to one of his officers; and in the course of ten minutes the barber stood before him. 'Why do you refuse to shave this man's companion?' said the Caliph to the barber. 'Was not that your agreement?' Ali, kissing the ground, answered, ''Tis true, O Caliph, that such was our agreement, but who ever made a companion of an ass before? or who ever before thought of treating it like a true believer?' 'You may say right,' said the Caliph, 'but at the same time, who ever thought of insisting upon a pack-saddle being included in a load of wood? No, no; it is the wood-cutter's turn now. To the ass immediately, or you know the consequences.' The barber was then obliged to prepare a great quantity of soap,

to lather the beast from head to foot, and to shave him in the presence of the Caliph and the whole court, whilst he was jeered and mocked by the taunts and laughing of all the bystanders. The poor wood-cutter was then dismissed with an appropriate present of money, and all Bagdad resounded with the story, and celebrated the justice of the commander of the faithful."

THE END.

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